THE CHURCHMAN.

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From the Edinburgh Family Gazette.

THE HISTORY OF STOW MARKET, *the Ancient County Town of Suffolk, with some Notices of the Hundred of Stow. By the Rev.* A. G. H. HOLLINGSWORTH, M.A., *Rural Dean and Vicar of Stow Market, with Stowupland.* 1844.

This pretty little work fell accidentally into our hands the other day. Though far removed from the scene of this worthy clergyman's ministrations, as lovers of antiquities, and as fellow-members of the Catholic Church, we deeply sympathise with him in his studies. The task of illustrating the annals of his parish he has exceedingly well accomplished, and has added a graceful and valuable contribution to the county history of Suffolk. England is rich in works on the local antiquities of her various counties. In this department, thanks to the *labors* of John Knox and his followers, we have little that will bear comparison with the splendid and elaborate collections of our southern neighbors. Much has, however, been done of late years, particularly by our celebrated literary Clubs or Associations, to rescue, from obscurity and oblivion, what remains of our antiquities; and we are confident that the latest formed of these institutions,—we mean the *Spottiswoode Society*, which has the distinction of being mainly supported by British Churchmen,—will contribute its full share to the pious and useful task.

We cannot refrain from presenting to our readers the following most affecting narrative of the execution of a parish clergyman of the Church of England, for the imaginary crime of witchcraft, during the period when the Presbyterians and other Sectaries held the ascendency:—

"The Rev. Mr. Lowes was vicar of Brandeston, in the county of Suffolk, and was accused of the crime of witchcraft (!!) He was arraigned before commissioners at Bury. The Rev. Mr. *Calamy*, and the Rev. Mr. Fairclough, two noted Puritan divines, were joined in commission with Mr. Sergeant Godcold, to try him. They pronounced him guilty of being a wizard, and he was hung at Bury with the other wizards and witches."

"Mr. Lowes (the author continues) had been a painful preacher" for fifty years as vicar of Brandeston; a letter from Mr. Wilson was sent to Mr. Hutchinson(the author of a book on witchcraft) from Mr. Rivett, as an inhabitant of that place, which gives this account of him:—

"Sir,—In answer to your request concerning Mr. Lowes, my father was always of the opinion that Mr. Lowes suffered wrongfully, and hath often said that he did believe that he was no more a wizard than he was. I have heard it from those that watched with him, that they kept him awake for several nights together, and run him backwards and forwards about the room, until he was out of breath: then they rested him a little, and then ran him again; and thus they did for several nights together, till he was weary of his life, and was scarce sensible of what he said or did. They swam him at Framlingham, but that was no rule to try him by; for they put in honest people at the same time, and they swam as well as he."

When he came to die, he would have Christian burial, and as none would pray with him, —such was the tender mercy of the dissenting faction,—or read the burial service of the Church over him, he read the service over himself before he suffered, and so committed his body and soul to "Him who died for him."

In the whole history of the persecutions which it has pleased the Almighty to permit the Papists, Presbyterians, and Independents, in their turn, to inflict upon the British Church, we know not of a more touching or more affecting incident.

We dedicate the following humble ballad stanzas to the memory of this poor priest, however feeble and inexpressive they may be, and however irregular the versification.—

I'm weary, weary of my life,
My old heart flutters low,
Sweet Jesus,—end this cruel strife,
These bitter hours of woe.

They've dragged me through the water pool,
They've racked me night and day,
And from my vexed and aching eyes
They've driven the sleep away.

Good judges,—hear my sole desire,
And grant my latest prayer,
That when I stand at the gibbet foot,
A Priest may meet me there.

That in my dying ear the sound
Of pardon may be poured,
And the Church's prayer for the souls of them
Who slumber in the Lord.

But out then spoke judge Calamy,—
A wrothful man was he,—
"We'll have no 'Popish mummery,'
Beside the gallows tree;

"In this free English land of ours
No soul shall now be shriven,
Then seek alone, as best you may,
Your passport up to heaven."

'Tis hard to die on gibbet high,
Like vile unchristian hound,—
To yield unblest my parting sigh,
To lie in unhallowed ground.

But I am a Priest of England's Church,
I'll read my own funeral prayer;
God will accept his servant's act,
For the sake of his Son so dear.

In his white Surplice see him stand,
Beneath the gallows tree,
The blessed book in his aged hand,
The words flowed bold and free.

Abashed his false accusers stood,
Dumb was the mean Genevan crew,
When England, once the great and good,
Her old Faith lost and Heart so true.

Extract from Bishop Doane's Sermon on the Death of the Rev. Edward Gordon Prescott.

Our brother was in no respect an ordinary man. He was born of the best blood: his father's, one of New England's noblest names, made nobler by a life which lingers still, on nature's utmost verge, in dignity and beauty; his mother's name, for all that is most excellent in female character, for deeds of piety and charity, the cherished pride of the community, which she adorns. Though born, 21 January, 1804, in Salem, Massachusetts, (a singular co-incidence in names,) he was, from four years old, a Boston boy. As such, he added to his advantages of birth no ordinary means of education. His first instruction was at a neighboring school in Brighton, under the care of Mr. Knapp; who will be known in after ages as the teacher of that distinguished brother of our friend, now the surviving son, whose brilliant enterprises in the world of letters, the more attractive in a nature so unrivalled for its modesty and gentleness, are shedding such a lustre on the name of Prescott. He afterwards became the pupil of my revered associate, and friend of other years, the Rev. Dr. Gardiner, a scholar of the school of Parr; who made his pupils men, as well as scholars, and in that good old way, which Solomon enjoined, and none can safely disregard. For a time, he faltered in his plans of life, and spent a year in the attempt to qualify himself to be a merchant. But it was not so designed by Him who "shapes our ends." He resumed his studies at Lancaster, under the care of Mr. Carter; and by him was offered and admitted as a member of the senior class of Harvard University: an achievement of the rarest occurrence there, if not entirely unexampled. It was an earnest of the spirit that was in him, and which needed only to be adequately roused, and well directed, to accomplish whatsoever it proposed. He received his Bachelor's degree in 1825, and entered on the study of the law; enjoying, in his father's office, the best facilities of every kind. At the end of the usual term of three years, he was admitted to practice. He was subsequently a Counsellor at the Suffolk Bar; where from the first, amid the overshadowing names which, in a city such as Boston, must be gathered, he took an honorable stand. During the years that he continued in the profession, he had a large share of its business; and was especially distinguished as Counsel for the defence, in criminal cases. He took an active part, at the same time, in public life; was a member of the Common Council of the city of Boston, and of the Legislature of Massachusetts; and in both, as in all that he ever undertook, most energetic and influential. He found time, in the midst of these occupations, to be active and eminent in the militia service of a commonwealth, which holds that service in respect, and causes it to be respected; and also for the conducting of a well known and widely circulated public journal. When it is considered that all these things were compassed in a period of much less than seven years, between his twenty-fourth and thirtieth year, it must be felt and owned that Prescott was no ordinary man. What might have been accomplished by him, if he had been then, as he was afterward, the scholar of the Cross, and humble follower of the Crucified, no heart of man can estimate. How much it cost him to retrieve those years of thoughtlessness of God; through what a fiery furnace of abasement and repentance he condemned himself to pass; how fierce, and worse than unto blood, the struggle was, in which, through grace, he overcame, is only known to Him who reads the heart. How truly he repented, how thoroughly he resisted and renounced his old allegiance, how entire the transformation wrought in him by the Divine and gracious Sanctifier was, the years in which you knew him, brethren, well attest. From the immediate centre of the giddiest whirl of what the world calls pleasure, with every thing that could infatuate the heart and overwork the brain, in professional success, in official station, in worldly prospect, he, by God's grace, escaped; had his feet set on the true rock, and all his goings ordered; gave himself up to study, prayer and work; and, as I believe most firmly, from the first love of his boy's heart, in this secluded parish, and its humble and, as men think, unregarded duties, never sent out, towards the wild world, from which he was divinely rescued, a single thought, but that of joyful gratitude that he had been taken out of the horrible pit, out of the mire and clay, and been set in a large room, and had a new song put into his mouth, even a thanksgiving unto our God. It was not till 1835 that I formed with him more than an ordinary acquaintance. During my residence in Boston I scarcely knew him, and only as a gay young man. I had barely heard the rumor, after my removal to this diocese, that he had gone into comparative retirement. He approached me, in that year, by letter, in a way which much surprised me, stating that his views of life and duty had been greatly changed; that he looked back on his past years with no satisfaction; that he had turned from a course which had been leading him away from duty and from happiness; that there was now revived in him, he believed through grace, the desire of his earliest years, to serve God in the ministry of His Church; and that to that end he solicited my counsel, and threw himself upon my confidence. However much surprised by it, there was an earnestness and depth in this communication which commanded for it interest and respect. I acknowledged it in terms of guarded kindness; and proposed at an early visit to Boston, which I then projected, a personal interview. I took that opportunity to inquire of those in whom I could confide, as to his recent course. I became satisfied, though very few at that time were, that the change in him was real, and that his heart was won. I received him as a candidate for orders. I invited him to reside, during his candidateship, in my own parish, at Burlington. I directed his studies. I baptized him, on his clear conviction, upon due examination, that, without the grace of the Episcopate, there is no sacrament. I confirmed him. I admitted him to Deacon's orders. I proposed him to be your minister. I ordained him Priest. I married him, in your presence, in this Church, on as bright a day as ever shone, to a woman who, you all know, was worthy of his love, who lives to mourn its loss. And I am now here, by your request, to testify his private worth, his pastoral service, his devotion to the Church; and to weep with you, as Christian men may weep, at the "afflictive dispensation of Divine Providence," which, in the words of your own resolution, has deprived this Church "of a faithful Pastor, religion of an able and eloquent advocate, the afflicted of a kind and sympathizing friend, the social circle of one whose amiable disposition and exemplary deportment bound him, by the strongest ties, to those who were associated with him in the daily walks of life, and whose privilege it was to be instructed by him in that knowledge which maketh wise unto salvation."

I have said that our brother was in no respect an ordinary man. Whatever was developed in him, was developed well and strongly. There was no half-way with him; nor did he ever leave it to be thought so. He had no sooner come to me at Burlington, than I saw this. I should mention here, what goes to show how much more his new line of life was laid to heart than his pursuits before. "His mind," says one who knew him intimately, "was naturally lively and acute. He apprehended readily. And the facility of his acquisition, with a certain indolence of body, made him contented, perhaps, with too little amount of labor in his studies." Never did any one sit down to study with a higher zest. He worked "double tides." He grappled squarely with whatever subject came before him; and he mastered it before he left it. The conviction he attained he uttered, and he acted on, whatever it might cost him. I have mentioned one strong illustration of this aspect of his character, his application to me for baptism. It was from no hint of mine: but the conclusion of his honest mind upon a fair and full investigation of the subject. There were many things in him not to be looked for in one who had been in the world so much. A childlike simplicity, in his desires to know the right in all his new relations, and to do it; a freshness and a fervor in his pursuits, as of a young man just from the cloisters of a college; a modesty and diffidence in public, as if it were his first appearance there. He was a reverential man. He was the friend of order and a due subordination. He was a lover of good men. His closest clerical relations were with Winslow, the now sainted; and with Croswell, ever worthy to be named with him. He was a lover of his studies. He was ever at them. His library was his abode. His books were his companions, day and night. Long since, to friendship's anxious eye, it seemed that his last sands were nearly run, one tells me who knew much of him, and loved him much, he was still adding to their number; and always with a wise selection. He loved his profession and its duties. He was among the few that I have ever known who overworked. He made a conscience of every service. Few clergymen have preached so often in one pulpit, in seven years; none, with more careful preparation. He loved the sanctuary and its worship. He would have lived in it. His heart was always there. Its very nails and hinges had for him a sacredness. He loved the pastoral duties. Who was more careful of the poor? Who was more watchful of the sick? Who was more constant with the dying? Who was more faithful to the dead? He took an interest in any thing that could concern his flock, or any member of it. He delighted to speak of it. It was the cherished darling of his thoughts. He lived, and would have died for it. He was the kindest friend, unwearied in his kindness, and so tenderly considerate. Only they who needed it could ever know the thoughtful care of his kind heart, the skilful sleight of his free hand. He will be missed by more than one, who will rise up and call him blessed. "He entered on the studies of his new profession," says the authority just cited, "in 1835; and from that period you have had him under your own eyes, and can estimate his professional services and worth better than I can. But none can bear testimony, more truly than myself, to the many excellent qualifications both of his head and heart. In private life he was full of a considerate kindness, generous in his nature, remembering acts of kindness in others, and only forgetful of their slights or injuries. He had no particle of envy or unworthy repining at the lot of his neighbors. He was candid; and, though decided in the expression of his convictions, was lenient to the failings of others. It might appear sometimes that he stated his convictions with too little distrust and reserve. But he seemed always anxious to show that he had taken his stand; and that he was to shrink on no occasion from avowing himself a true follower of the Cross." Let me add to this, what I would urge on all, and on my clerical brethren especially, as an example. While he was thus frank and open in the declaration and maintenance of his Church principles, so that no man ever doubted where he was, he lived in this community, so far as I have ever heard, beloved by all, of all opinions, and without the slightest difference with any. The Captain of the steamer down, to-day, speaking of his loss to the whole town, remarked, "he never had an enemy." It was the law of kindness, in his heart, and on his tongue, that made it so. It is not speaking the truth, or acting on it, that makes trouble in the world. It is because men fail to speak the truth, in love.

"He was naturally eloquent," my correspondent writes, "delivering himself with fluency, and from the strength of his own convictions, impressively. When at the bar, he was often applied to in criminal cases, as the counsel most likely to serve effectively, by his popular address, the interests of the prisoner. Of his powers in the pulpit, you are the best judge." This is a point my correspondent could not know, in which, from my own continual occupation, I can form no judgment of my clergy. His sermons, at the consecration of this Church, and before the Convention of the diocese, in 1840, the only times I ever heard him, were certainly of high ability and eloquence. They were sermons that read well. But I had one test of his ability to teach, which left me in no doubt. St. Augustine used to say, that while "a boy might preach, it took a man to catechise." Without adopting the comparison in all its breadth, I must believe that nothing more effectually brings out a man, whether it be as to his attainments or abilities, than catechising. And in that no man excelled him. He tried his hand at it, with good success, at Burlington; where he conducted, with the best results, the Sunday School in St. Mary's Church: and he went on, continually making progress, until it was among the highest pleasures of the visitation to be with him in that service. The children of this parish never can forget him. And if they be not better for his work of love, in their behalf, it must be to their greater and eternal condemnation.

I need not tell you, brethren, of the slow decay which wasted our friend's life, before our eyes, and brought him, as men say, untimely, to his death. Week after week, month after month, year after year, the hidden plague crept on. Every expedient of art, every resource of nature, every assiduity of love, were tried in vain. And, on the very entrance of what seemed to him, and to his friends, and to the skilful and devoted physician, who advised it, the almost certain means of restoration, he died. "This took place," my correspondent writes, from Boston, "on the third day after his departure, on the morning of the 11th of April. It was an event wholly unexpected by his friends here; for, notwithstanding the strange malady which wasted him away, last winter, he appeared to recover so much vigor, the last three weeks previous to his departure, that we flattered ourselves his excellent constitution had got the better of his disease. He thought so himself; and embarked, with entire confidence in the beneficial effects of his visit to the Azores. During the first day and a half of the passage, he seemed uncommonly well, and but slightly affected by sea sickness. On Wednesday forenoon, the 10th of April, he was taken with what the Captain of the vessel thinks an epileptic fit, which lasted half an hour. This was followed by occasional delirium, though without appearance of bodily or mental distress. Indeed he does not seem to have been at all aware of his own condition. Once he asked where he was, and when told, 'In the vessel, on the way to Fayal,' he replied, 'It is all right; I want to go there.' About half an hour before his death, the mate, who kept watch after midnight, gave him some water, which he tasted, and said, 'It was very good.' This was the last thing he said. He lay without apparent suffering; and when the mate went, next time, about three in the morning, he was at rest.* From the moment he was taken with the fit, he does not seem to have recovered his reason; and though he was disposed to converse, it was rambling, and without reference to home, or to his situation. He was buried, on the following day, and the last rites performed with as much solemnity and propriety as was possible, under such circumstances."

From the British Magazine.

Sisters of Charity in Germany.

No person can peruse those portions of Scripture which relate to the internal arrangements and regulations of the Church, without perceiving that there is one point in which our branch falls short of the pattern provided for us in the brief descriptions contained in the New Testament. The deficiency is this—there is no appointed method by which Christian women can become servants of the Church, and, under ecclesiastical superintendence, devote themselves to those labors of love for which they are pre-eminently fitted. That a Phebe was deaconess of the Church at Cenchrea is expressly stated, (Rom. xvi. 1,) and it may fairly be inferred, that a Mary, a Persis, a Tryphena, and a Tryphosa, (Rom. vi. 12,) discharged the same honorable and laborious office. Tabitha or Dorcas, (Acts ix. 36, 39,) seems to to have been the superior of an order of widows consecrated to the service of the Church, and the same order is doubtless spoken of by St. Paul in writing to Timothy, (1 Tim. v. 9)

There are few parish priests who have not experienced the evils of this deficiency in our Church. How many are the cases in which ill will, dissension, and schism, have been introduced into a flock by ladies, who, with the kindliest disposition and best intentions, have interfered in the clergyman's functions, and even resisted his authority! Again, how often does a young and unmarried clergyman feel the want of an able and experienced female assistant to aid him in his ministrations!

Visit our hospitals and infirmaries, inferior in every other respect to none in the continent, and how immeasurably, in the character and efficiency of the female attendants, do we fall beneath them! Where is the gentle, unwearying solicitude; the watchful anxiety to afford every comfort to the suffering body, and to speak peace and consolation to the timid soul, by which the "Sisters of Charity" in France are so distinguished, and which we look for in vain among the hired nurses of our public institutions? To the cottages of the poor those gentle sisters carry relief and encouragement; at the bedside of the sick and dying, they watch with a sister's care; in the prisoner's dungeon we find them exhorting, warning, praying; to the lowest haunts of infamy their pure and fearless steps are turned with a charity which never faileth, which never ceaseth to hope for good. In some of these cases, the regular services of the clergyman are almost impossible, in others they cannot be so consoling to the sufferers, and in none, without interfering with his more necessary duties, can they be so constantly rendered as those of the "Sisters of Charity."

In Roman Catholic France this order has long existed; in England, probably because it has been thought essentially Roman Catholic, it has not yet been imitated. For Germany it was reserved to set the example. Germany, whose Protestantism shrinks so sensitively from any approach to Popery, has established an institution for educating and preparing "deaconesses" for the service of the Church. Allow me to express a hope that at the present day, when the wants and necessities of the lower classes, and the duties of the higher and better educated, are beginning to be well understood, when the pecuniary means for every charitable purpose are so readily provided, when there are, I cannot doubt, so many who would gladly devote themselves for a longer or shorter period to the labor of love for their Master's sake, let me hope that some among the influential members of our Church may speedily devise means for supplying this grievous want, and let them not doubt that their exertions will be amply repaid, even in this life, by the gratitude, the content, the peaceful and social virtues of the people, which would be most effectually promoted by this provision for their welfare.

That there are some difficulties in the way, I do not deny; nor do I venture to propose a plan for carrying into effect these suggestions, which must be done with great judgment and caution, and with the full concurrence and approbation of the rulers of the Church. I shall content myself with giving a few particulars respecting the "Diakonessen Institut" at Kaiserswerth, as well as the "Institution des Diaconesses" for the French Protestant Church at Paris. Both these institutions were commenced on a very small scale, but they are enlarging, year by year, the sphere of their usefulness, and are bringing such rich returns of blessing, that not only do they receive constantly increasing support, but similar institutions have been founded at Strasburg, at Echallens, and at Boudry in French, and at Zurich in German Switzerland. Other parts of Germany, Denmark, and Holland are also preparing to follow the example, or have already done so.

The institution at Kaiserswerth was founded in the year 1836, with the immediate design of preparing Christian females to undertake all those works which properly belong to a servant or deaconess of the Church. In the first year, seven ladies offered themselves for this purpose, and in five years, the number had increased to thirty. It is required that candidates should be between the ages of twenty-one and forty, healthy and strong, of irreproachable character, sufficiently well educated, and free from all ties which ought to keep them in their own families. They are received for a probationary term of six months, at the expiration of which, if approved, they enter into a voluntary engagement for five years; and it is remarkable, that those who hitherto have completed this term, have re-engaged themselves for a similar period. During the probationary term they receive food and lodging gratuitously, and afterwards a small salary, to defray the expense of their clothing, &c. The regulations of the French Protestant Institution at Paris differ from these in some particulars. The candidate for admission must not be more than five-and-thirty years of age, and, unless she exceed thirty, must have the consent of her parents. After having passed the probationary term of six months, she becomes a "novice" for a year, and it is only at the expiration of that time that she is admitted a "deaconess," and engaged for a term which is renewable after two years. During the probationary term and the novitiate, she has to pay for her support at the rate of £20 per annum; and during the first engagement of two years, at the rate of £10; afterwards she is exempt from all payments, but receives no salary. In some cases, however, these payments have been remitted.

In other respects, the two institutions are very similar, and I shall confine myself to a description of that at Kaiserswerth. The most important feature is an hospital capable of receiving about forty patients, many of whom labor under diseases which would exclude them from other hospitals. A medical practitioner not only attends to their necessities, but also imparts to the deaconesses such instruction, especially in healing and dressing wounds, as they are qualified to receive. When they have thus acquired sufficient skill, they are ready to obey any call that is made upon them; to watch by the sick bed of the wealthy or the needy; to place themselves at the disposal of the clergyman of a town or village, and relieve the poor and suffering, under his directions; to undertake, for a longer or a shorter period, the duties of a nurse in a public hospital. For these services, the institution receives, in some cases, a moderate remuneration, by which means ultimately a portion of the expenses will be defrayed.

Connected with the institution, there is likewise a school for young children, which serves also as a training school for mistresses. As many as fifty young women have here, under the instructions of the deaconesses, been annually fitted for that important duty.

There is, further, but quite distinct from the other departments, an "asylum" for female offenders discharged from prison. I need not dwell upon the advantages of such a truly Christian and charitable institution. We all know the difficulty of recovering from one false step; and we every day hear of persons, and especially young females, sinking deeper and deeper into sin, because no friendly hand is extended to help them to struggle out of it. Here, then, any female who, during her imprisonment, has shown symptoms of contrition and amendment, is received and treated with love and tenderness, gently but firmly made conscious of her guilt, instructed and exhorted, and finally assisted to obtain employment, by which she may earn her livelihood in honesty and sobriety.

Lately there has been added an orphan school, in which a few daughters of clergymen and schoolmasters are to receive a plain and useful education, enabling them at a later period to enter the institution as deaconesses, or to fill whatever station they may be called upon to occupy.

Such are the principal features of the institution. The arrangements, no doubt, are not so perfect as they are capable of being rendered; but they already provide excellent opportunities for the instruction of those who would learn, in imitation of their Saviour, to heal the sick, to relieve the suffering, to comfort the afflicted, to instruct the ignorant, to reclaim the erring, and to go about constantly doing good.

The institution is under the constant and watchful superintendence of a clergyman, who also imparts religious instruction to all the inmates of the different departments. It enjoys the support and patronage of the King of Prussia; and the provincial synods of the Rhine Province and of Westphalia unanimously declared, "that they considered the restoration of the order of deaconesses a highly expedient measure, that they made the efficiency of the institution their especial care, and that they earnestly request all district synods and presbyteries to promote the working of the system in their respective parishes.

The annual expenses of the whole institution (exclusively, however, of "the asylum," for which separate funds are provided) do not exceed an average of £1,000; and in this sum are included all the purchases of furniture, bedding, &c., which were necessary at the first establishment. If two or three of our bishops would sanction and encourage a somewhat similar institution in their respective dioceses, I cannot entertain a doubt that our wealthy churchmen would richly contribute the necessary funds, and that Almighty God would look upon so pious, so charitable, so Christian a work, with His most gracious favor, and further it with his continual and all sufficient help.

A BRITISH CHAPLAIN IN GERMANY.

From the Banner of the Cross.

New York, August 15, 1844.

My Dear Brother,—In my labors abroad, I have oft-times been troubled at hearing of disparaging comparisons of our own Mission with that of the American Board in Constantinople, and the question has been asked by members of the Church, why I had nothing to report like the interesting intelligence which adorns the pages of the Missionary Herald! The following article was written in April, in answer to such remarks, and I am now permitted by the friend to whom it was sent, to forward it to the Banner. I have but one single object to accomplish by it, which is to undeceive the minds of numbers of our own communion with regard to the character of much that goes abroad among others as interesting missionary intelligence. It seems to me a fit introduction to the work that I have to do in this country.

Believe me, dear Brother,
Yours faithfully, H. S.

I wish to make some remarks on the common mode of reporting missionary operations, and to state plainly the reasons why I have not adopted it. The mode is, to report *incidents* and *conversations* with individuals, instead of reporting *results*. If you will look at the pages of the Missionary Herald, the monthly publication of the A. B. C. F. M, you will see this mode exemplified in its full extent. I am accustomed to read only those parts of the Herald which concern the Eastern Churches and Turkey; my remarks, therefore, must be regarded as confined to such portions of the Herald as relate to them. Take, for instance, the last Herald which has reached me—that for February. You will find in it a thrilling account of the progress of inquiry among the Jews, from the pen of Mr. Schauffler. That account will certainly produce at home the most excited expectations with regard to the prospects of the A. B. C. F. M's Mission among the Jews. I see that one of our own papers has published it entire. In the January number of the Herald, it is proclaimed, in reference to the same events, that there seems to be a work rising among the Jews of the same character with that among the Armenians, and flattering hopes are held out of speedy and great success. Now with regard to all these conversations, reported in the February number, and the resorting of inquirers to Mr. Schauffler, I am able to say that they are utterly delusive. The distribution of "the Scriptures" spoken of, is of the *Old* Testament only, which of course the Jews have no objection to receive. The individuals mentioned as inquirers have turned out to be imposters, and the whole affair was evidently a project to deceive the missionaries, and obtain temporal subsistence. I say this from positive, personal knowledge. After the inquiry had been going on for a time, it was thought prudent to send the catechumens (about twelve in number) to Jerusalem, to Bishop Alexander. Mr. Schauffler being about to go into the country, requested me to take charge of the business, which I did. The twelve were to wait some two months, until an answer could be obtained from the Bishop. Nothing was to be done in the meantime but to distribute among them the charities which could be collected for them. I made, therefore, an express stipulation that only one, (a Rabbi, whose accession is duly paraded in the Herald,) should come to me, and that he should receive whatever I might be able to collect, and distribute it among the twelve. Very soon, within a few days, the rule was broken over; others of the twelve came, and complained that the Rabbi had appropriated most of the money that I had given him, to his own purposes. Such complaints continued day after day. The *inquirers* (?) evidently had no intelligent conviction of the truth of Christianity; nor did they seem to care at all about it. Their cry was, money, money, money, until I was disgusted, weary, and sick of them. At length, information reached the ears of the Khaham Bashi, or Jewish Patriarch, that some of his people were intending to embrace Christianity. As soon as the inquirers heard of it, two of their number went and informed against the others, and thus saved themselves. The whole body immediately dispersed. Their convictions and inquiries seemed at once blown to the wind. I saw nothing more of them for some time, when at length one of their number came to my house and said, that whatever the others might do, he was firm in his purpose; he had sold all his goods to pay his passage, had obtained a passport, and was to embark that day for Jaffa, on his way to the Holy City. He begged me to assist him by giving him any old clothes that I might have, saying that his children were in great destitution. I supplied him abundantly with old clothes, boots and shoes, which he obtained from me article by article. He then begged for money. I gave him all that I could spare. He then requested a line to Bishop Alexander. I gave him one very cautiously worded, expressing no opinion as to his sincerity, but stating simply his own propositions, as such. I hoped, however, that he was sincere, and was encouraged by his perseverance. He then left me, laden with old clothes, to embark. About two or three weeks after, I saw him in the streets, but he did not observe me. Soon after this, I made inquiries about him, and found that he had had no intention of leaving Constantinople; it was merely a speculation in old clothes. I ascertained also that he had duped one other person in the same manner that he did me.

This is the result of that glowing account of Jewish inquirers. Will the *result* ever appear on the pages of the Missionary Herald? I fear not. There may be a parenthetical expression of some disappointment, but nothing that will correct the wrong impression that has been given. Indeed, the whole truth, if reported to them at all, must have been known by the Secretaries of the American Board when this flattering publication was made; for the last of the events which I have recorded, occurred about last midsummer, and the account upon which I have been commenting, does not appear till February, 1844.

I give this merely as a specimen. My object in giving it, is not to find fault with others, but to defend myself. It is such reports as this, and others, less erroneous, but generally conveying a false impression, that fill the pages of the Herald, and make it to persons reading it in Turkey little better than a romance. It is such reports as these which have created the impression that the Missionaries of the American Board are doing a great work among the Armenians —reports which I confidently affirm, there cannot be found five Armenians in Constantinople who would not read with utter astonishment. It is because my own letters and journals do not report such things as these, that it has been supposed by some, even among ourselves, that I am doing nothing. It is in comparison with them that the inquiry has been made, "What has our Mission accomplished?" Now could I believe it right to base my work upon an interest created by such reports; did it seem to me altogether fair and reasonable to set forth things which I know will produce an erroneous estimate of the *results* of my mission, I could easily, month by month, fill all the pages of the foreign department in the "Spirit of Missions" with as thrilling intelligence as any that you can find in the "Missionary Herald." In the March number of the "Spirit of Missions," I have given some extracts of this character from my Note Book. My object in doing it was to show how much of my time is taken up by matters which I have never been accustomed to report. If, instead of taking four or five consecutive days, I had, as the custom is, selected the most interesting for the month, and should continue the same month after month, it would be easy to excite the same sort of interest which others seem to aim at. But I confess that I have little disposition for such things, and little faith in their utility. If you look at them, you will see that they present no results; and in the majority of instances where I have seen them reported by others, and have had a personal knowledge of the cases, they have come to nothing. The truth is, that Eastern Christians are almost universally ready to converse on religious subjects, and this is especially true of the Armenians, a naturally grave and sober-minded people. But to report these hings as indications of the prosperity of a mission; to allow them to go forth as if they were connected with missionary operations; to put down men as "inquirers" or in an "inquiring state of mind," and this as if it were so in consequence of the labors of missionaries, when this same state of mind existed long before there was a missionary in the land, nay, always existed as a part of the life of Christianity in the East; is, however interesting it may be to people at home, an unsafe and deceptive mode of sustaining the missionary work. It will come to naught among the Armenians, as it has among the Greeks. Look back to the early history of the missions of the American Board among the Greeks, and you will see substantially the same things, (making due allowance for the difference of character between Greeks and Armenians,) reported of them that are now reported of the latter. But the American Board is *now* withdrawing all its missions from the Greeks. The same will be the result among the Armenians. I am astonished when I hear of the extravagant expectations of good people at home with regard to the Congregational Mission among the Armenians, and full well do I know that nothing here existing gives a fair warrant for them. They are, I believe, destined to disappointment.

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* He had evidently died without a struggle. He lay, with his watch held gently in his hand, as if to note the hour.

Now I cannot, I will not, consent to base my mission upon any such interest. I have no confidence in it. It is an air-blown bubble which cannot endure the shock of sudden reverses or temporary disappointments. Much less can it bear the immense weight of disadvantages under which Congregational Missions do and must labor in this country. They are unsuited to the Eastern Churches. They are founded upon a mistake; and they will fail at last. This factitious mode of sustaining them cannot long endure.

I say these things plainly, because I wish to account for the fact of my not being accustomed to send home such reports as those to which I have alluded. It were easy to do it, nor should I fear a comparison of my own mission with any other in the East, on *this* ground alone. But I do not believe it to be a safe ground of comparison. I do not believe that it can determine anything with regard to the real efficiency and success of other missions or mine. I prefer rather to speak of *results*, well ascertained and definite results. I say it, and say it fearlessly, that, in this respect, there is not a mission of the American Board in this country which can for a moment bear comparison with our own. Though their missions are all well provided with men, while I am here alone; though they have extensive means, while I have nothing but my salary; I do firmly believe that the results of any one of their missions during the past year are small and unimportant when compared with ours. I do not say this in a spirit of boasting; God forbid! I do not make such comparisons from envy or jealousy. May such motives never find a place in my heart while I am in the service of my Lord and Master! But I do say it because I am compelled thereto; because there are some among ourselves who do not understand the valuelessness of much that is published as interesting and exciting missionary intelligence; who do not discriminate between it and actual results; who do not distinguish between what is light and ephemeral, and what is solid and abiding; who, perhaps, unconsciously, seek rather to have their feelings moved than their judgments convinced, and who are as liable to be depressed by a reverse to-morrow as they are to be elated by an interesting incident to-day. I say again, I have no confidence in such a missionary spirit as this. I appeal from it to the sober understanding of these same individuals; and above all do I appeal from it to the calm and cautious judgment of the Church. I should sit down in despair, if I were a missionary of any other body than the Church. But I do believe that in our Church the vast majority are disposed to look upon the work of missions with a more sober, and I must think, a more reasonable judgment; and that the time when a different state of things existed, is rapidly passing away.

Communications.

For the Churchman.

Hymnody.—No. 1.

Mr. Editor,—When I was a little boy one of the pleasures upon which I set the most value was a summer visit of a few weeks which I used yearly to spend with an uncle at some distance from my native place. My chief enjoyment there was in reading a very good collection of miscellaneous books of an interesting character. And my uncle, beside that he had a good deal of literary taste, was also a religious man. Family worship was steadily and habitually kept up in his house. Just before their early bed-time—for it was a small country village, and the country fashion of early rest prevailed—the parlor window shutters were closed, the candles lighted, and my uncle and aunt took their seats with due gravity at the head of a long table. The family—a very numerous one—ranged down it, each with his Prayer-book in his hand. The Psalms for the evening then were read responsively by my uncle and the family. Then came a chapter in the Bible, read by himself alone. Then a hymn, sung by all the family together—for he had a very good voice himself, and made it a point that all should sing, whether they could or no. And then after this came prayer. This was the regular practice morning and evening.

One summer evening I remember having gone up stairs immediately after tea, where the book-case was. I had become so engaged in a volume of the "British Essayists" that I never perceived the lapse of time until the increasing darkness deprived my weary eyes of the power of distinguishing the words;—and then in a short time afterwards I was called down to the evening prayers. That evening my uncle gave out a hymn which sounded strangely enough in my ears. I had up stairs fallen in with—in the volume I had just been reading—a beautiful *pastoral love-song*, written by a gentleman whose name I do not now remember, to a lady, named Johanna Bentley, a relative of the famous Dr. Bentley. She felt so indignant that the poem should be published with herself openly named in it, that she had cast off and rejected the author. It was rather a strange thing up stairs to read this composition in the "British Essayists" as a love-song, and down stairs to hear the same sung as a hymn. For such in fact was the hymn given out that night by my uncle. "Jesus" merely was put for "Johanna," and so without more ceremony "the pastoral love-song" went for a "pastoral hymn."

> "How tedious and tasteless the hours,
> When *Jesus* no longer I see;
> The woods and the fields and the flowers,
> Have no more any charms for me."

The reader may see the hymn in many collections; I thank God it is not in ours.

While it was singing I felt many curious reflections rush into my mind. I was perfectly astounded. The notion of taking a love-song bodily, and with so very slight a change, singing such a composition "to the praise and glory of God," was a very strange one. In such a devotional service it seemed very hard to distinguish whether "Jesus" or "Johanna" were the object of worship. The spirit seemed a pagan spirit; such a spirit as that which, shaping out an image of man's desires in the most poetic form, offered them to a deity who was only an abstraction of those desires. A love-song might suit well in its origin and spirit, if changed into a heathen hymn to Eros of the Greeks, or Cupido of the Romans—but such a hymn to Christ! It seemed to me then as if one should take a brand off the altar of heathenism, and calling it by a new name, offer the "strange fire with unholy worship" upon the altar of Jehovah.

I showed the poem to my uncle. He took the matter very coolly—"The devil should not have all the good poetry and good music." The good man never considered that there might be both "good" music and "good" poetry of a "devilish" character, from which, by no change short of destruction, you can efface that character.*

Some years after that an English Evangelical, a member of Parliament, published a collection of hymns, among which were five or six of his own composition, as he said—and very beautiful indeed they were thought to be. When lo! a literary busybody, rummaging about, brought up a collection of Love Poems of not the very decentest character in the world, and there the holy gentleman's hymn

> "When my adored *Redeemer* comes
> To whisper at my prison grates," &c.,

was found, "Redeemer" being put by him for "Lucasta," the lady to whom the poem was originally written. The "worship" and "adoration," and so forth, with which such compositions were wont in old times to be full, being, with audacity that approached to blasphemy, transferred entire to our blessed Lord. The author of the original poems was a Colonel Lovelace, a cavalier in Charles the First's times. What thinks the pious reader of singing such hymns?

Stronger instances still than these are given out of the hymn books of the First Moravians, in the notes to Southey's Life of Wesley, in which the warmth of the coloring and the nature of the images, show that the inspiration came from the same source as in these I have cited.

On the whole, I should think that if we go through many of what Bishop White calls the "nauseous hymn-books" of the day we shall, as a chief influence in them, discover a pervading tone which is very far from the Gospel indeed, and in many cases is nought else than the same sensual spirit that reigns in Bulwer and Moore, breathing the same soft and effeminate character.

No need of very laborious proof of this. I have seen many hymn books in which Byron and Tom Moore's "sacred" compositions were adopted. I have seen the "Irish Melodies" also parodied into hymns. And for tunes, opera music, it is notorious, has often been adopted, and waltzes, and even "Yankee Doodle" has not escaped the "service of the sanctuary," as the slang goes, but been renamed "Josiah:" and "Zip Coon" and "Jim Crow" have had hymns written to them that "jump" and "shuffle" very appropriately indeed. For a collection, however, in the vilest bad taste as regards doctrine, moral tone, and poetry, the reader is referred to "Zion's Songster, a collection of campmeeting hymns." Joseph Smith's book of hymns, or Abner Kneeland's hymn-book are very decent indeed compared to this, although in the one Joseph is hitched in thus:—

> "Joseph shall rule the nations righteously,"

and in the other Watts and Heber are made to bear strong evidence against the "unscriptural and horrid doctrine of hell fire."

All these are collections.

Ours, Mr. Editor, is a "collection" too. A very "pretty" one indeed—in "good taste"—"reflecting a deal of credit upon the respectable gentlemen that compiled it;" a collection indeed, and therefore miscellaneous, for such no ~~doubt was~~ the principle of selection, yet no doubt "a very respectable and tasteful selection." What more do we want?

Nevertheless, strange as it may seem, some of the soundest hearted and clearest headed men I have known have disliked the "collection" very much, and even the principle on which it is made the principle of "selection." They have said 'If we measure things wholly by ourselves, by our own practical feelings and literary taste, it is admirable. For no matter what may be the notions of the individual he may find hymns in our collection having poetical merits of the highest degree to suit him. Here John Wesley teaches. Here his violent antagonist Augustus Toplady. There pious Philip Doddridge comes in, and there infidel Alexander Pope. Here Marvel the Puritan, and there the Moravian Montgomery. "A spirit of unity," say they, "cannot come from such a selection." Some of these men were bitter opponents to the Church, some heterodox; their doctrine and their feeling may in their hymns be unseen, but still it is there as the foundation, and must be injurious "And even," say they, "though this were not so, still unity and the tone of the Church are wanting—better to have no hymns at all." '

I do not go with them. If the hymns were to be sung through, in course, these reasons would stand for good; but the clergyman can select, and there are abundance of the hymns that breathe a true Church spirit. Hymns, too, are not things that are made to order, but the produce of a high and prevailing state of feeling. The more, therefore, the true Church feeling spreads, and the warmer and more zealous it becomes, so much the more will an increasing aversion be felt to the faulty ones in our collection, till finally they are dropped out quietly; and time only can and will confer upon us a collection that shall perfectly reflect the teachings of the Church. Besides this, the use of hymns is in a measure forced upon us. The English Church has sedulously held off from them, and been hurt by it. And much more we, situated as we are, should suffer if we had none.

But more than this, we see that hymnody has been at all times a strong instrument in religious progress. Bardesanes, the Syrian Gnostic, spread his opinions far and wide by the sweet hymns of his son Harmonius, and then St. Ephrem, the Syrian Prophet, counteracted the poison by his own compositions. Arius embodied his heresy in hymns set to popular metres and tunes of the vilest character, just as our dissenters now-a-days take the "devil's" music because it is "good,"—and many an ancient heretic beside. And holy Ambrose, by his hymns in honor of the Trinity, rescued many from this same heresy. For modern examples the reader, I suppose, knows how strong a help it was to Luther, Wesley, and Zindendorff.

And yet to us hymnody is not by any means the help that it is to others. In fact, in many cases it is miserably deficient. I have been in many non-episcopal congregations, and seen the people singing with heart and soul, as engaged and taking delight in the exercise. In our congregations I have seen very little of that spirit. On the contrary, in too many, the choir only sing, the congregation merely listening, and seeming as genteelly indifferent and as nonchalant as if they were listening to a badly executed opera.

Methinks hymnody ought not to be so, and will not be so, and by and by it will be to us as to others, a great instrument and powerful agent for advancing upon the public mind. But still this it can be only upon conditions, and except we work under the conditions the instrument remains, as at present, without any great efficacy.

And therefore, as I think it an idle thing to attempt to blame and banish hymnody for certain very manifest faults which it has at present, so do I consider that to adopt hymns because they have done good *to others*, or aided in *their* progress, is folly. In our position as Churchmen, in our doctrine, in our practice, are these conditions, and these we must consider; by these *our* hymnody must be modified and moulded, if it is to be good or useful.

The conditions, then, upon which a hymn may be good or permissible in the Church, and efficient or beneficial, I shall discuss in the next paper.

W. A.

From the Christian Intelligencer.

Catholic Unity.

The following is the concluding portion of Dr. Nevin's sermon, delivered at the opening of the recent Triennial Convention of the delegates from the Dutch Reformed and German Reformed Churches.

"I may be permitted in conclusion to say, that the time has come when the Churches of the Reformation generally have need to seek among themselves a closer correspondence and alliance, than has hitherto prevailed. The work of the Reformation is not yet complete. In every great movement of this kind, the direction taken by the general mind is liable in the end to become more or less extreme; and the consequence is then a reaction towards the abandoned error, which is often more dangerous to the cause of truth than all the opposition it had to surmount in the beginning. To such extreme the tendencies taken by the Christian world in the religious revolution of the sixteenth century have been unfortunately carried; not of course through the force of the principles which constituted the soul of that revolution at the first, but by reason of the gradual paralysis of these principles, where they previously prevailed. The most distressing phase of this bastard Protestantism, the liberty of the Reformation run mad, has been presented in the modern rationalism of Germany, and the Continent of Europe generally. A different form of it we have in the religious radicalism, with its infidel and semi-infidel affinities, into which the dissenting interest of Great Britain has been to some extent too plainly betrayed. *And finally it is the same evil substantially which stares us in the face, in the unbridled licentiousness of private judgment, as it appears in the endless multiplication of sects, on our own side of the Atlantic.* All this may be considered the action of a general force which has been at work for three centuries, but has only come to reveal itself fully in these startling consequences, within a comparatively recent period. And now, by a necessity which holds in the inmost constitution of our nature, a wide-spread reaction has begun to show itself, which may well cause the friends of truth to tremble. This it seems to me is the true secret of the mysterious charm which Popery is found of late to be exercising again over men's minds, where its power appeared once to be effectually destroyed; and the true secret at the same time of the remarkable success which has attended thus far the progress of the Oxford doctrines in the Episcopal Church, both in England and in this country. In this view, the movement must be regarded as specially serious. For it is in no sense the result of accident or caprice. It springs from the deepest and most general ground in the character of the age. It belongs to the inmost history of the Church. It is the grand rebounding movement of the Reformation itself, by which more fully than ever before is to be tried the truth and stability of the principles from which the Reformation sprang, and by which it triumphed in the beginning.

"The contest of the sixteenth century then is again challenging the strength of the whole Christian world. The work of the Reformation is still to be made complete. It is not enough now simply to cry out against Popery and Puseyism, as a return to exploded errors. The truth as it wrought mightily in the souls of the Reformers, must be understood as well as felt. There is an opposition to the errors of Rome and Oxford, sometimes displayed in our own country, which may be said to wrong the cause it affects to defend almost as seriously as this is done by these errors themselves. *In its blind zeal and shallow knowledge, it sinks the Church to the level of a temperance Society, strips the ministry of its divine commission and so of its divine authority, reduces the sacraments to mere signs, turns all that is mystical into the most trivial worldly sense, and so exalts what is individual above what is general and catholic, as in fact to throw open the door to the most rampant sectarian license, in the name of the Gospel, that any may choose to demand.* Opposition to Oxford and Rome in this form, can never prevail. If the cause of the Reformation is to be successfully maintained in the present crisis—I repeat it—it must be, not simply by holding fast stubbornly to the forms in which the faith of the Reformation was originally expressed, but by entering with free and profound insight into that faith itself. What is wanted is *a republication of the principles of the Reformation*, not in the letter merely that killeth, but in the living spirit of the men who wielded them with such vast effect in the sixteenth century. Never was there a more solemn call upon the Reformed Churches to clothe themselves fully with the power of the life that is enshrined in their ancient symbols. And, surely, in these circumstances, when the very foundations of their common faith are threatened, not by a casual and transient danger, but by a force that is lodged deep in the very constitution of the age, and may be said to carry in itself the gathered strength of centuries; when questions of vital import, which were supposed to have been settled long ago are again to be encountered and resolved on an issue that involves the very existence of these Churches themselves; when, in one word, the vast struggle of the Reformation is to be taken up in its original spirit and carried forward, through a crisis that may be considered final and decisive, to its proper consummation; surely, I say, in circumstances like these, the Churches in question should feel themselves engaged to narrow as much as possible the measure of their separation, and strengthen the consciousness of their unity. The interests by which they are divided are few and small, as compared with those that should bind them together. The glory of God and the honor of his truth, as well as their own common safety, require that they should stand out to the view of the world, not as many, but as one—*the Church*, (not churches,) of the Reformation, the body of Christ, 'the pillar and ground of the truth,'—'one body and one spirit, even as they are called in one hope of their calling.' May the great Head of the Church himself interpose, in ways that to his own wisdom shall seem best, to conduct the hearts and counsels of his people to this result; and in the meantime bestow richly upon us who are here present the glorious power of his grace, that we may be enabled to be faithful to this high interest, especially in the exercise of the trust now committed to our hands, maintaining the unity of the spirit in the bonds of peace."

Remarks.—There is great good sense in the above as a whole. This is a well merited rebuke of "the blind zeal and shallow knowledge" of Dr. Potts, who strove "to sink the Church to the level of a temperance society, in his attack on Dr. Wainwright; and of Drs. Cox and Cheever, who most profanely and with great vulgarity, in their Tabernacle Lectures, strove to "strip the ministry of its divine commission and so of its divine authority, and to reduce the sacraments to mere signs," &c. &c.

We should have been pleased had Dr. Nevin dwelt more at large upon *the remedy* of the evils which have grown out of the Reformation. We wish he had told us what he means by a "republication of the principles of the Reformation." Does he mean that the doctrines, "the Bible alone the religion of Protestants," "the unlimited right of private judgment in the interpretation of Scripture," and "justification by faith alone, in the commonly received sense, the purity of the Christian ministry," &c. &c., should be more fully proclaimed? these we apprehend are indeed some of the leading principles of the Reformation.

This cannot be the meaning of so candid and sensible a writer as Dr. Nevin. We should be glad to see Dr. Nevin explain himself more at large. He surely cannot think that "Christian unity" in any enlarged sense, can be promoted by the amalgamation of a few sects for a particular object.

We hope we shall hear more from him on the broad subject of Christian unity.

J.

The Churchman.

New York: Saturday, September 21, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house.

James A. Sparks.

Archbishop Whately and the Ordination at St. Stephen's.

We were asked some days since whether we had seen Bishop McIlvaine's piece in the Western Episcopalian, communicating to that journal a letter from Archbishop Whately with an outline appended by the latter of a correspondence between himself and Dr. McVickar in regard to the ordination in St. Stephen's in July, 1843; and on answering in the negative we were advised to look it up and read it. Turning over a bundle of papers we found one in which the first thing that caught our eye was a pretty little story headed "THE MINISTER'S SMALL CHANGE," and the next thing that we saw was a pretty little story entitled "ACROSS THE RIVER," and the next, a pretty little story entitled, "THE OFF HORSE." Surely, we said, as we saw these significant titles in flaming capitals, this must be the paper into which Bishop McIlvaine has emptied his available contribution from across the ocean the Archbishop of Dublin; and true enough, on opening the paper, there we found the epistolary exchange of which we were in search. Here it is:

Gambier, August 20, 1844.

Editors of the Western Episcopalian:

Brethren—I send you a copy of a letter from the Archbishop of Dublin, of so much interest concerning the bearing of the ordination of the late Rev. Arthur Carey, upon the Protestant position of our Church, as it appears to Protestant Bishops abroad, that I think it ought not to remain unpublished. Whatever views may be entertained among us of the doctrines of the Archbishop on the question of Episcopacy, none can reasonably question the importance of his opinions on such points as have been raised by the ordination referred to.

Yours very truly,
Charles P. McIlvaine.

My Dear Bishop.—On receiving your Charge which contained allusions to the late ordination at New York, I sent you a copy of my letter of inquiry on the subject to Dr. McVickar. It appears this had not reached you at the time you wrote to me last, but that you had obtained a sight of the letter from some other quarter.

I have since received an answer from Dr. McVickar, (accompanied with a pamphlet which, as well as several others, I had seen in the interim; extracts from the "Churchman,") and I have replied to him, stating my purpose, to await the decision of your General Convention, before which I understand the question is likely to be brought in some mode or other, and whose declaration, or silence on the subject (which would be tantamount to a very strong declaration) will enable me and others on this side the Atlantic, to judge in what position your Church stands. I have accordingly judged it right to lay before you the outline of what I said in my first letter to Dr. McV. of his answer, and of my reply. And as all this relates to matters entirely of a public character, and of equal interest to all members of your Church, I have no objections to its being published if any of them think such a step desirable. I objected to this some time ago, because I had not then had anything beyond an "exparte" statement before me, and did not know whether what I had said might be applicable or not to the case as it really stood. But now, though I cannot tell what my *ultimate* decision may be, subsequent to the next meeting of your Convention, the *present stage* of the transaction has been brought to a close.

Believe me to be very truly Yours,
R'd Whately.

[Outline of Correspondence between Archbishop Whately and Dr. McVickar.]

On receiving the published statement, by Drs. Anthon and Smith, of the circumstances of Mr. Carey's ordination, I wrote to Dr. McVickar, expressing my wish to know whether that statement was admitted on all sides to be a fair and full one. I mentioned, as my reason for the inquiry, that I felt greatly interested in the matter, because I had always held free intercommunion with the Protestant Episcopal Church of the United States, and had allowed many of its ministers to officiate in my Diocese, and that whether I could continue on the same footing would depend on the issue of the case in question.

For, supposing the statement to be quite correct, and that no ulterior steps be taken in the Diocese of New York, or in any General Assembly of the Church, the principles represented as avowed by Mr. Carey, must be understood to be adopted, or at least, deliberately sanctioned by the Church itself. And these principles seemed to me to have this peculiarity, that whether right or wrong, the adoption of them implies, "ipso facto," the *suppression of the Church*, and the *self-deposition* of all its functionaries, till restored, in union with the See of Rome, and as subject to that Church.

The reasonableness of this view of the case, I supported by appealing to what would be the judgment of every one in a like case taken from secular affairs. For example, if any one, who held office, (as President, general, &c.,) in the service of the United States, during the "War of Independence," should have come to the conclusion that the revolt was an unjustifiable rebellion, he, and those under him, must have felt that *he no longer held office:* and that, consistently, he had only to make submission to the authority which he had thus acknowledged to be the rightful one. In like manner, I urged, if a member of any church separate from that of Rome, should come to the conviction that the separation was unjustifiable, and that in the points at issue that church was right, or not materially wrong, this man has cut away the foundation on which his own church, and its enactments and appointments, must stand, and is, by his own showing, in a state of sinful schism till he shall have submitted to, and joined the Romish Church.

For that Church, it should be remembered, has never recognized any Protestant Church (as the British Government did the United States Republic) but has always continued to regard us as rebellious children, and revolted subjects, and our Orders as null and void: which *we* must do also, if we acknowledge Rome to have been in the right in the contest. A Bishop, therefore, (I contended) or a Presbyter of a Protestant Church, must, as soon as he has made this admission, cease to be recognized as holding office. By me he would be regarded as having abdicated it; by himself, as having never rightfully held it.

It was this peculiarity in the present case, I urged, that made it one of such importance to the Bishops of the Church of England, from which the Protestant Episcopal Church of America was originally an off-set.

In answer to the foregoing enquiry and remarks, Dr. McVickar, in a letter received about the end of March last, (accompanied with a phamphlet containing several papers extracted from a periodical,) represented the matter as having been stated under strong prejudices in the pamphlet of Drs. Smith and Anthon; but still, doubtless, a case that called for much deliberation. He urged that in large bodies of men, there must be those who stand on the limits, and he did not deny Mr. Carey to be one of such.—But his intimate knowledge of him, as a faithful son of the Church, and of a Christian character not often equalled, and his having satisfactorily passed his canonical examinations, appeared to Dr. McVickar to furnish stronger reason for admitting the candidate to Orders, than what he could see for rejecting him on account of language into which he had been in a great measure entrapped, and in questions where much diversity of opinion has been admitted into the Church of England.

To this explanation of Dr. McVickar's, I replied that the greater part of the pamphlet he had sent me, and of several others which I had seen since my first letter to him, was occupied with matters quite foreign from the question before *my* mind. For instance, that whether Drs. Anthon and Smith did or did not choose a proper time and mode for expressing their sentiments was altogether a question of discipline which each church is free to decide on for itself, and on which it would be unbecoming a stranger to give any opinion, unless consulted.

I begged also not to be understood as pretending to any right of interference with the decisions of another Church, even in the most essential points: my only wish being to satisfy myself as to whether I might with a safe conscience continue to admit to inter-communion, as heretofore, clergymen of the American Episcopal Church.

And as I understood that the matter was to be brought before the General Convention of that Church, I intimated that I should wait the result. (whether that should be in the shape of a positive declaration of any kind, or of silent acquiescence,) before I should decide what my future procedure in this respect should be.

I fully admitted that differences of opinion among members of the same Church, must always be expected to exist; but I observed that a Church that possesses, as the American Episcopal Church does, a tribunal of its own to appeal to—(an advantage which I have long been laboring to obtain for the Church of England—latterly, with improved prospect of success, from the increased perception of its necessity, as attested by numerously-signed petitions to Parliament)—is free from the shocking anomaly of having its ministers reproaching each other, not merely as *erroneous*, but as *unsound members* of the Church, and at variance with its fundamental doctrines without having, practically, (as is *our* case at present,) any provision for the settling of such questions; an anomaly which is much the same as if members of Parliament or of Congress, were to denounce each other, not merely as recommending inexpedient measures, but as guilty of *high treason* against the State, without having any tribunal at which the parties could be tried.

Allowing that some clergymen of our Church have, as Dr. McVickar hints, gone very nearly, if not quite, as far towards Romanist principles, as Mr. Carey appears to have done, I observed that *their* case is evidently a very different one from his; since none of them, to the best of my knowledge, had ever been *admitted* to Orders with a public profession of such principles.

I did not mean to say that a clergyman could be allowed to go on indefinitely promulgating doctrines at variance with what had been regarded as our fundamental principles, without any responsibility attaching to the Church as giving a sanction to his doctrines. But still, I contended, that there is a wide difference between the *admission* of a man to the ministry, and the mere *non*-expulsion from it of one already ordained.

For, in the first place, I argued, if any one stands (as Dr. McV. considered to be Mr. Carey's case,) *just on the limits*—so that it is difficult to pronounce positively either that he is, or that he is not, a sound Churchman in that, or in any other case of *doubt*, the obvious course is to leave that man where he is; not to *expel* him from the ministry if already ordained; not to *admit* him to the ministry if he is not.

I did not mean, I said, to assert that those of our clergy who have gone farthest, do "stand on the limits." Some of them, it has been contended, have gone very decidedly, and very far *beyond* the limits, and ought not to be allowed to remain ministers. I only meant to point out that in any case which does admit of doubt most persons would think it right to take no *positive* steps either way,—by removing, or by admitting a man who is the subject of such doubt. And accordingly I conceived that the Bishop who ordained Mr. Carey would be considered as having regarded him, not as standing *on* the limit, but decidedly *within* the limits; while the same inference would not have been drawn from his mere non-expulsion, supposing he had previously been in Orders.

In the next place, I observed, that even if we had such a Church-government and Ecclesiastical tribunals as are at present wanting in our Church, still great allowance is to be made for the reluctance that would be felt to incur the scandal of expelling a clergyman, even should his heterodoxy be so decided that, in fact, much greater scandal would arise from retaining him. The desire, too, of affording a "locus penitentiæ"—of allowing him ample time to reconsider and perhaps modify his opinions, might be expected to operate, perhaps in excess, in producing long and even unreasonable delay; which, though blameable, could not be fairly interpreted as implying an adoption of the man's doctrines. On the other hand, the same caution and desire to leave *full time for re consideration*, would naturally and reasonably lead to the *deferring* of one's *admission* into the ministry. This last (the admission) being a *positive* and a final step, will go, I argued, much further towards implying a deliberate, decided, and unhesitating sanction, on the part of those who take that step, than the mere negative circumstance of a man's being allowed to *remain* in the ministry.

One plea, however, urged by Dr. McV., as tending to obviate the objections raised against Mr. Carey's ordination, might, I said, conceivably, make a great difference in respect of the inferences the public will draw. He considers Mr. C. to have been, in some measure, entrapped into giving such an account of his opinions as his language seems to convey. Upon this, I remarked, that if a man is entrapped into an avowal of something which he really does hold, but which he had desired to conceal, although we may condemn his examiners, supposing they have resorted to any unfair artifice, still one's judgment respecting his doctrines, and respecting the Church which should publicly sanction them, is not altered. But if any one is entrapped into saying something quite different from what he really thinks, the remedy is obvious and easy. He has only to explain clearly and fully what his real tenets are, after having retracted distinctly the expressions he had inadvertently used.

In conclusion, I endeavored to express the strong interest felt in all that concerns the American Episcopal Church by myself and by a great number of her friends among the worthiest members of our Church with whom I had had communications on the subject; and how anxiously we should wait for the putting forth, by its authorities, of such declarations and decisions as should fully clear away the suspicions now afloat, of its sanctioning principles, not only at variance with those on which it formerly took its stand, but destructive even of the validity of its ordinations, and of its legitimate existence as a Church altogether. And I added, that, for the present I must, for my own part, in conformity with the maxim above alluded to, stand still, without taking any step or pronouncing any judgment, either way, till its General Convention should have cleared up the existing doubts.

On reading this outline of what is pleasantly called a "correspondence," but which is more like a soliloquy by the Archbishop of Dublin, we were forcibly reminded of a passage in a late number of the Christian Remembrancer, a part of which we shall produce:

It is certainly quite true, as a general rule, that when a man comes before the world in the character and vocation of what is called a "talker," it is best to let him exercise his vocation quietly, and take no notice of him. We describe Mr. Garbett as one of his class. We are far from intending to deny those particular talents and acquirements which he undoubtedly possesses; nor do we mean to express ourselves ill-naturedly about him. It is a simple fact that there is this class of men in the world; and their tone, temper, habits, and constitution, are perfectly well known and understood. They may be, and often are, clever and brilliant men, with a great quantity and great variety of information, and an easy and exuberant flow of language. They have an active, perhaps, though not deep imagination; a remarkably good understanding with their pens and their tongues, and they attract attention and make themselves known. Still they are what are called "talkers;" i. e., they have no real meaning in what they say. We do not assert that what they say has no real meaning, but only that they have no real meaning in saying it. * * * * Nobody thinks of being serious in their appearance; when they come on the scene, somehow or other, every body smiles. They carry about with them a secret spell creative of levity. They disarm ill-nature. They and their ways are understood. "We know such an one;" is the remark made.

* * * Mr. Garbett is not an ordinary "talker." He stands confessedly at the head of his class. * * * He is, moreover, we understand, an amiable and a good natured man; and we really only know of one thing against him, which, after all, conveys no violent moral censure, viz., that whenever his name is mentioned, persons laugh. * * That Mr. Garbett is clear and brilliant, every body says; and then every body smiles. And Mr. Garbett's fair name is of the nature of an April sky, shining full upon him, and lucking him most good-humoredly at the same time.

For us Americans to emulate British freedom, and to name the "amiable and good-natured man," the prolific writer and "talker" who is the Mr. Garbett of our American Church, would be deemed "libellous," and might prove an indictable offence under the "Black Canon" which is to be proposed, it is said, at the next General Convention for the censorship of the ecclesiastical press. Besides, this would be foreign to our present purpose; which is to refer to another specimen of the *talking* class more distinguished than either the poetical Mr. Garbett of the English, or his prosaic counterpart of the American Church. Say that Dr. Whately is a great man, an acute man, an ingenious man, a logical man; that he has written a book on Logic, a book on Rhetoric, a book on the writings of St. Paul, a book on Education, a book on Romanism, and a book on, or rather a book against "The Kingdom of Christ;" that he once wrote a pamphlet to prove that no such person as Napoleon Bonaparte had ever lived, and that he is capable of writing another to prove that there is no such person in existence as the Archbishop of Dublin, and every body gives an approving nod which seems to say, "Undoubtedly Dr. Whately is an ingenious man, a *very* ingenious man." Say that Dr. Whately, the author of the work entitled "The Kingdom of Christ," has intimated his intention to lay an interdict on the American clergy and keep them out of *his* Church, and every body smiles. We do not defend such levity; but so it is, persons laugh. We may try to bring them to reason and say, "Dr. Whately should by all means be allowed to exercise the *right* which he concedes to others, and have a Church to his peculiar liking;" or to seriousness by saying, "Alas for discipline when this reputed Sabellian and imitator of Tindal,* should oppose and exalt himself so that he as God sitteth in the temple of God!" But all in vain; you get no other answer than a smile; as if persons really thought that Dr. Whately *talked* without any definite end, and in mechanical obedience to a law of his nature; or as if he had transmitted his soliloquy to Bishop McIlvaine merely to listen to its echoes across the waters.

One of the most painful facts brought out by the recent religious movement is the sympathy which it has proved to exist between the Evangelical party and the Latitudinarian divines. In England the Christian Observer men are ranged on Dr. Hampden's side, and fighting his battles. In this country the Episcopal Recorder has brought forward a Goliath—for is not "Warburton" a champion whose height (as a philosopher) is six cubits and a span?—who has reproduced the low views of Jortin and Middleton in a style which would put them to the blush. And now we have Bishop McIlvaine, the Evangelical Bishop McIlvaine, the idol of those who have claimed to preach exclusively "the distinguishing doctrines of the cross," submitting to be patronized by Dr. Whately, one of the lowest of the Latitudinarian school; and introducing his "correspondence" to the American Church with an apology—for his unsoundness on the subject of original sin, or any of the awful doctrines of Redemption?—no, but for his defective views "on the question of *Episcopacy!*" Alas Bishop McIlvaine! Alas for the followers of Thomas Scott, and Newton and Simeon!

Bishop McIlvaine knows, what Dr. Whately is apparently not aware of, that the ordination to which the "correspondence" refers is a matter of which the General Convention can take no cognizance; and that when Bishop Onderdonk had invited a judicial investigation, and the Bishops, (who alone besides the New York Convention have the power to present him,) had declined the invitation, the last "stage of the transaction" was over, and the way as fully prepared as it ever would be, for the step which Dr. Whately proposes,—the only measure of redress which the case allows,—viz., to refuse intercommunion. Why then does Bishop McIlvaine wait for Dr. Whately's action? Why is Dr. Whately to take the lead? Has Dr. Whately been tempted by the proffer of new honors in this Western world? Has Dr. Whately been besought *here* to become the "Pater atque Princeps" of a new Protestant Socino—Calvinistic schism? Has Dr. Whately been invoked to chastise the insolent "Puseyites" of our American Church? To think of our Evangelical brethren making suit to the Archbishop of Dublin

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* It has always seemed to me that both in music and poetry there is, irrespective of the sounds or the words, a tone or expression that is an echo of the moral nature of the author. And that this is eminently suggestive of that original feeling, howsoever it may have been changed. To take an example: let the reader take the "sacred poems," as they are called, of Byron or Moore. Let him read them; and if he be truly religious will there not seem to be a something evil underneath the surface in despite of the beautiful and scriptural words? I think so. So it is with music. And this which I cannot prove, yet can feel to be fact, is enough to refute that false and foolish saying of John Wesley's, "Why should the devil have all the good tunes?' If you take the "devil's tunes" because they are "good"—they may be so in an artistical point of view to be sure,—but the "devilish" quality you cannot get out of them—"devilish" "good" tunes they may be, or "good" "devilish" tunes, but the work they will do ultimately shall be of a character corresponding. To the influence of such hymns and such tunes I consider we should attribute a good deal of the Religious character of the age. It is in allusion to this that such music is called by the fathers "vinum dæmonum."

hic magnos potius triumphos,
Hic ames dici Pater atque Princeps,
Neu sinas Medos equitare inultos,
Te duce, Cæsar!

We are by no means prepared to say that the threatened interruption of communion is greatly to be deprecated, or that it would do more than hasten the development of those Antichristian tendencies which are latent in the English and Irish Establishments; and most assuredly we have no wish to avert whatever effect the menace of the Archbishop of Dublin, published by Bishop McIlvaine on the eve of the meeting of our General Convention, may have on the deliberations of this body. Still we are inclined to think that the Archbishop's "*ultimate* decision" will be different from what he has been led to expect. For when Dr. Whately comes to be informed of the true powers of the General Convention he will see that the silence of this body, instead of being "a very strong declaration," as it would be if the General Convention were clothed with judicial powers, is really no declaration at all. The matter is beyond their cognizance; and therefore nothing is to be inferred from their silence one way or the other, more than from the silence of Congress on the same subject. This being so, and Dr. Whately consequently being obliged to judge in the matter for himself, he will, before he comes to his "*ultimate* decision," find it necessary to possess himself of the facts of the case; and when he has done this he will find that the foundation of the argument in his "outline" is knocked from under him. For it is not true that he whose name it is now sought to recal from its sacred repose and again prostitute to the purposes of religious faction, had "come to the conviction that the the separation [of our Church from the Church of Rome] is unjustifiable, and that on the points at issue that Church [the Roman] is right or not materially wrong." Not only is this not true, but the direct contrary is true; viz., that the person referred to was clearly of the opinion that our separation from the Church of Rome is justifiable, and that on the points at issue* that Church is wrong and materially wrong. Neither is it true that the gentleman referred to in the correspondence was "*just on the limits*," in the sense in which Dr. Whately understands the expression. That the opinions held by him were very different from those of Dr. Whately and were, in the popular sense, extreme, is not to be denied; (and this is plainly all that Dr. McVickar meant to convey;) but that they were such as to create a "*doubt*" whether the subject of them were a sound Churchman or a proper person to be ordained in our Church, is a supposition utterly unwarranted by the facts of the case. The Bishop who ordained him had *no doubt* of his fitness. It is a common remark that infidels in Christianity are more credulous than believers; and we cannot but account it a proof of the same sort of perverse and paradoxical credulity (which we should be sorry to impute to Dr. Whately) to believe that a person who denied the supremacy of the Pope of Rome; who scouted the notion of the creed of Pius IV. being a development of the Nicene Creed, and so a part of the foundation of the Catholic Church; who, believing there was no salvation out of the Catholic Church, yet lived and died in communion with a body which the Church of Rome regards as a mere voluntary society of schismatics and heretics; and who, believing it to be a sacrilege to invade the functions of the priesthood without ordination, yet sought and received orders from a source which, in the judgment of the Church of Rome, has no power to confer them, was "*just on the limits*" which separate us from the Church of Rome: in that sense of the expression, that is, which the eternally argumentative Dr. Whately has seized upon. The man who is in doubt as to the claims of the Church of Rome on his obedience, or who, admitting the justice of the claims, refuses to conform to them, may indeed be said, in Dr. Whately's sense, to be "*just on the limits*" which separate us from Rome; but with no shadow of reason can the same be alleged of one who, like our departed brother, had deliberately made up his mind that the exclusive claims of the Church of Rome to jurisdiction were wholly untenable, and that the Protestant Episcopal Church of these United States is, equally with the Church of Rome, a branch of the Church Catholic, possessed of a sound faith, a valid ministry, and of all else that is necessary to salvation.

If the quiet assumption of this "Outline of Correspondence" did not awaken a smile, there is one point in it which might excite indignation. For what is the object of the Archbishop of Dublin? To preserve the purity of his diocese? If so, it had been enough for him to keep to the fact of the doctrinal soundness or unsoundness of the American Clergy. Instead of doing this, however, he enters into an argument to show that, though the "non-expulsion" of unsound clergymen by the Bishops of the Church may be excused, yet their "admission" of unsound men to the ministry is to be condemned. We have nothing to say of the merits of the argument; but pray is it not enough for the Archbishop of Dublin to ascertain the fact of the soundness or unsoundness of the American Clergy? Must he also sit in judgment on the acts of American Bishops?

Dr. Whately tells us that there are some of the English Clergy who, "it has been contended, have gone very decidedly and very far *beyond* the limits" which separate England from Rome; that is, if there be meaning in words, that there are those who avow their belief in *all* the tenets of Rome, acknowledge the Pope's right to jurisdiction in England, and regard the Church of England as no more than a human society; being in this respect (so extremes meet) as radical as Dr. Whately himself. We hope the good Archbishop has not slandered his Church by thus broadly insinuating what he is too cautious to assert: but, however this be, we can assure him that there are no such men in our American Church; no likelihood, no moral possibility of any such being admitted to orders among us; and no temptation for any to become such after they are admitted to orders. And if a poor American presbyter may presume to offer a word of advice to his Grace of Dublin in reference to his projected embargo on the American Clergy, it would be, that instead of busying himself with a High and Low Church question in America, or seeking occasion from abroad to bring matters to a crisis at home, he should "walk straight up to the mark," and notify the Bishop or Bishops of England who have under their jurisdiction such clergymen as are "very far *beyond* the limits," that letters commendatory from them will find no acceptance in the Archiepiscopal See of Dublin. Whether such a step be feasible in the Churches of England and Ireland *as by law established*, is more than we know; but any how, we may repose in the conclusion, "Physician, heal thyself!"

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* Dr. Whately evidently supposes that the points at issue are the points of Pius Fourth's creed, considered as true or false. Of course, when Dr. Whately espouses this view we may not speak of it as a vulgar error, but must be content to say that we have been otherwise taught by the great masters of the Roman Controversy. Thus Archbishop Bramhall, having stated that some things are *de Symbolo*, contained in the Creed, some things *contra Symbolum*, against the Creed, (and these "are not only unlawful to be added to the Creed, but they are heretical in themselves,") and some things *præter Symbolum*, besides the Creed, proceeds in reference to the last class as follows, (the italics are ours): "Thirdly, for those things which are neither of the Creed, nor contained in the Creed, either explicitly or implicitly, nor can be deduced by good consequence from the Creed, and yet they are not contrary to the Creed, but opinions or *inferior truths* which may be believed or disbelieved without any great danger of heresy,—(*of this nature are those twelve points or articles which Pius IV. added to the Creed*,)—to make these part of the Creed, and to oblige all Christians to believe them under pain of damnation, as Pius the Fourth doth,—'without which there is no salvation,'—is to change the Symbolical Apostolical Faith, and to add to the 'legacy of CHRIST and His Apostles.' Faith doth consist 'in indivisibili,' and the essential parts of it cannot be contracted or enlarged."—*Bramhall's Works*, vol. ii., p. 475.

THE LAND OF ISRAEL, *according to the Covenant with Abraham, with Isaac, and with Jacob. By Alexander Keith, D.D. Author of the "Evidence of Prophecy," "Signs of the Times" "Demonstration of the Truth of the Christian Religion." With numerous engravings.* New York: Harper & Brothers. 1844.

Whatever be the merits of this work (and we are disposed to think well of it) the title-page is in one respect modest. For the engravings are not only numerous but almost innumerable, and of a superior kind.

THE COMPLAINT: *or Night Thoughts. By Edward Young, D.D.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 147 Chesnut street.

PUSS IN BOOTS, *and the Marquis of Carabdas. A pure translation from the Original German. Illustrated by twelve original designs by Otto Speckter, engraved by Lossing.* New York: D. Appleton & Co., 200 Broadway. Geo. S. Appleton, 148 Chesnut street. 1844.

There can be no lack of variety in our hebdomadal while we follow Messrs. Appleton, who turn with incomparable versatility from Hooker's Polity to Young's Night Thoughts, and from Young's Night Thoughts to Puss in Boots! The last is an enchanting book for children; we mean as now published in its new translation, large print, and very beautiful pictures. The Night Thoughts is a volume of the Publishers' Miniature Library.

We take pleasure in asking attention to a work of approved excellence about to be published by the Sunday School Union, entitled "The Shadow of the Cross." It is very beautifully printed, with original illustrations by Mr. Chapman of this city. It may be had at the Depository, No. 20 John street.

A letter from England dated September 2d, says:—"Dr. JARVIS leaves here tomorrow to take his seat in the General Convention. He takes a copy of his work with him. Dr. PUSEY administered the Communion yesterday morning in Margaret St. Chapel to two Missionaries, who sailed to-day for New Zealand."

The Rev. Mr. HAWLEY may be expected to return soon. His health is quite restored.

We should have mentioned in our last the return of the Rev. Mr. DOWDNEY. Mr. Dowdney came passenger by the Hibernia, which arrived at Boston on the 1st inst.

P. S. Since writing the above, we have learned that the Rev. Dr. Jarvis arrived at Boston in the Steam Ship Britannia, on the 17th inst.

There will be Divine Service in St. John's Chapel, on Wednesday morning next, to commence at 10 o'clock, on occasion of the opening of the Sixtieth Convention of this Diocese.

The Collection at the Offertory will be in aid of the Theological Education Fund of the Diocese.

The pews in the middle aisle will be reserved for the use of the Clergy, and of the Lay Delegates to the Convention. The clergy and delegates are requested to assemble—the former, as well visiting brethren, as those of the Diocese, in gowns and bands—at the Sunday School Building in the rear of the Chapel, at half past 9 o'clock.

A Correspondent asks us to inquire for a copy of the Journal of the General Convention for 1823, which is wanted to complete a series, and for which a handsome price will cheerfully be paid at the office of this paper.

DIOCESAN CONVENTION.—The Members of Convention—Clerical and Lay—who are not provided with *homes* in the city, are requested on their arrival to report themselves at the Church Depository, No. 20 John street.

Diocesan Missions.

We beg the serious attention of our readers to the following earnest words of one of our devoted missionaries in relation to the present state of our Missionary Fund. At the very best the *deficit* this Conventional year will be ONE THOUSAND DOLLARS:—

"Cannot something be done to remove this disgrace from the Diocese, and show that we are not so recreant to all the claims of charity and honesty as we now seem to be? Would it not be well to fix a certain day on which collections shall be made throughout the Diocese in aid of our missionary funds? I mean this for a permanent thing. Something ought done, to be and that at once, if we expect the Church to be sustained in these parts. I know missionaries whose chief dependence is on this stipend. It seems to me that we cannot let this matter be laid under the table in another Convention without giving the death blow to our Diocesan Missions. A race of faithful, devoted members of the Church is rising up around us, and there are hundreds, and I may say thousands of the sheep of Christ's flock, who are wandering without a shepherd, and straying one by one from the Church's fold. Is it possible that this great Diocese can look on and suffer them to perish for want of a few thousands of those riches with which He has filled so bountifully the coffers of its members?"

Indian Mission.

We cannot better help forward this excellent design than by copying the annexed editorial from the Banner of the Cross, in which its claims on Churchmen are very happily enforced:

"At the annual meeting of the Board of Missions in June last, the Bishop of New Jersey, from the committee to whom had been referred at the preceding annual meeting the scheme of an Indian Mission, (offered to the Board by the Domestic Committee,) reported that 'They have carefully considered the subject committed to them, as well individually as collectively, and most cordially approve the project of an Indian Episcopate, and commend it to the energetic action of the Church, as the simple discharge of its most bounden duty to the native owners of the soil.' Shall *a Bishop* be sent, and there established, is now the question before the Church? It is proposed to endow this Bishopric with $20,000; and to facilitate action in the important matter, it is very desirable to present to the approaching General Convention definite assurances that the means are ready. The Board of Missions has made it 'the duty of the Secretary and General Agent of the Domestic Committee, before the Triennial Meeting of the Board, to consult with the Bishops of this Church, or with any of them, as to his visiting the cities and principal towns in their Dioceses, with a view to solicit from individuals the amount of $20,000, as an endowment for the Indian Bishopric, in such way as in his judgment shall interfere least with the plan of systematic charity now so general in the Church; and to take any other measures to that end which the Domestic Committee may authorize.' What object deserves to be more affectionately and earnesly commended to the sympathy and liberality of Churchmen? It is well asked, 'if *American* Christians are apathetic, to whom shall the Indian look for redemption from the manifold ills of his lot?' There are 90,000 of this injured and too long neglected people, who at the present time are promised a *permanent home* west of the Mississippi, in the "Indian Territory." Here, then, is the place—this the auspicious moment—for the Church to *begin* its efforts.

Clerical Changes.

Bishop Onderdonk has received from the Church Wardens of St. John's Church, Kingston, Ulster county, the canonical certificate of the election of the Rev. George Sayres to the Rectorship of the parish.

The Rev. John C. Smith having removed into this Diocese from that of Ohio with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become Rector of Trinity Church, Rockaway, Queens county.

To Correspondents.

We have received an interesting account of the Consecration of the Church at Stockbridge, but not in time for this week. It will appear in our next, together with an account of the Consecration of St. Luke's, Rosseville, which has also been kindly contributed.

"J. H. H." and "H. M. D." in our next.

To the Editor of the Churchman.

Santa Cruz, August 19th, 1844.

REV. AND DEAR SIR,—On the occasion of the late pastoral visit of the Bishop of Antigua to this Island, it was suggested, from a quarter sufficiently discreet to entitle the suggestion to compliance, that as "The Churchman" has a circulation, I know not to what extent, in one or more of these islands, I should contribute to its columns some account of the events connected with the Bishop's visit; which I the more gladly do, in the confidence that it will not be without interest to many of your other readers.

On account of the smallpox, which prevailed with alarming fatality in St. Thomas the last winter, and which had also made its appearance on this and other neighboring islands, the Bishop did not accomplish his visit to this portion of the Diocese at the time originally proposed. This impediment however having passed away, the Bishop, having previously apprised us of his approach, reached the English island of Tortola in the month of June. Finding on his arrival there, that he would not be attended by the requisite number of Presbyters, at an ordination to be holden in that island, he despatched a vessel to this place, requesting the attendance of the Rev. Mr. Johnson and myself. But having obtained from His Excellency the Governor General of this colony, the use of the Government schooner "Vigilant," we took passage by her, and on Sunday the 16th of June, had the pleasure of attending three services in the Parish church of the Virgin Islands, enriched by the additional interest of the confirmation of about fifty persons, and the circumstance, entirely novel in our neighborhood, and on this occasion exceedingly impressive, of the induction of a candidate into Deacons' Orders.

The Tuesday following, His Lordship, and five clergy, including the two from this island, came over in the "Vigilant," with the Bishop's flag flying at mast-head; and on disembarking, the Bishop and his chaplain were conducted to apartments in Government House, where they were entertained with the characteristic hospitality of the Governor, for the time that they remained in that part of the country. On Thursday of the same week, the Bishop confirmed, for that division of the island, about three hundred, in St. John's church (the Rev. Mr. Johnson's.) On Friday, he attended with the Governor and clergy, a public examination of one of the country schools, and on Saturday morning came into St. Paul's parish, where His Lordship and chaplain conferred on me the honor of their entertainment during the remainder of their sojourn.

On Sunday morning, the third after Trinity, at 7 o'clock, we had Morning Prayer, as our custom here is on those days in which the holy communion is to be administered, for the purpose of dividing an immensely laborious service; and at eleven, after the Litany and ante-communion, we listened to a delightful sermon from the Bishop on the words selected from the Gospel for the day, "*This man receiveth sinners, and eateth with them*:" after which four hundred communicants received at his hands the Holy Supper of the Lord. On this occasion the Governor and *suite*, and the two Lutheran (established) clergymen of the island, were present. At night, the Rev. Mr. HALL, Bishop's chaplain, preached an interesting discourse from the text, "*Behold the Lamb of God, which taketh away the sin of the world!*"

On Monday, St. John Baptist's Day, the day appointed for our confirmation, the clergy were reinforced, at an early hour, by the unexpected arrival of the Rector and the newly ordained curate from the Island of Tortola; who thus most kindly, and at much inconvenience, reciprocated the visit before alluded to, although they were under the necessity of setting sail again the same evening. But their sacrifice was not without results that greatly contributed to the impressiveness of the solemnity, which had invited their attendance. At eleven o'clock, the Bishop and six clergymen in surplices proceeded to the chancel, when Morning Prayer was read by the Rev. Mr. FRAZER, of the Island of St. Christopher, assisted by the Rev. Mr. TODD, of Tortola, in the lessons; the ante-communion office being read by the Bishop and the Rev. Mr. HALL, of Antigua; after which the Bishop proceeded, in the most happy and impressive manner, to administer the rite of confirmation to *three hundred and three persons.* (Two others, fearing they should lose this opportunity, had been before confirmed for the parish by the Bishop of New York within the year;) His Lordship, in this part of the service, departing from what was, formerly more than now, the custom of the English Bishops, laid his hands in many instances on the head of but one candidate at once, and in no case on more than two; and, looking up with great solemnity to heaven, repeated at the same time with earnest emphasis, the authoritative invocation appointed to be said. I think it would be hardly possible for man to make the administration of this rite more affectingly impressive than it was on this occasion. This portion of the service having been concluded, the Bishop *standing* within the rail, addressed the candidates in a strain too affectionate and earnest to be soon forgotten, in which, after briefly touching the scriptural authority for the holy rite, he occupied about fifty minutes (*we suppose*; for I believe that we all forgot to *time* him;) in a chaste but impassioned exhibition of the new duties and dangers, the privileges and prospects of the recipients of the sacred rite. Thus ended a service of four hours, in a thronged assembly, under a tropical sun, where the heat was felt by all, but weariness by none. The clergy present, besides the Bishop, were the Rev. Mr. Hall of Antigua, the Rev. Mr. Frazer of St. Christopher's, the Rev. Messrs. Bott and Todd of Tortola, the Rev. Mr. Johnson and myself of this Island; making together the largest number of the clergy of the Church of England ever before assembled in this colony. The conference was most refreshing to clergy and people, and the more so, as we have little clerical intercourse, except on occasions sufficiently important to gather us from these different and distant islands, where our flocks in our absence are sheep so entirely without shepherds. I may also here state the interesting fact, speaking better things for the Church in the West Indies than perhaps some of your readers may have been prepared to hear, that the Bishop and all the clergy present on this occasion, except myself, are West Indians by birth.

The day following the confirmation, the Bishop again witnessed, in company with the Governor and a portion of the clergy, the examination of another of the public schools.

On Wednesday took place the examination of a portion of our Church Sunday Schools, supplanting for this year the anniversary, which should have taken place the 21st of August. At 10 o'clock, the children under sixteen years of age, to the number of 520, (the other schools make our whole number, according to the last quarter's report, including adults, 1235,) assembled in the Sunday School-house; whence they proceeded, two-and-two, by a route of about 300 yards, to the church, where the Bishop and clergy in full habit in the chancel awaited their arrival. A small Bishop's flag, with the Bishop's arms (the cross, with the serpent and the dove) handsomely executed upon it by a lady of this island, was carried in front of the procession by a little boy of five years of age, who advanced and laid it on the chancel railing. Then followed detachments of the schools, the girls clothed in white going in front, and the boys bringing up the rear, each alternate scholar wearing the decoration of a cross, and the intervening one the tasteful badge presented by the St. George's Sunday School of New York. At different points of the procession were borne three large and handsome banners; one of which was described last year in an article that appeared in the Gazette of this island, and was at the time transferred to some of the American Church periodicals, in which the cross and rock of Calvary were beautifully conspicuous; the second was the blue and white banner, presented together with several hundred volumes, and as many badges of chaste and expressive design, by the St. George's Sunday School of New York, on which were boldly embossed, in silver thread within a wreath, the letters I. H. S, and the appropriate text, "Love one another;" and the third, the Danish National Flag, being itself a red ground and white cross, brought up the rear.

When the pupils and banners had been duly placed in the church, after Morning Prayer, and an examination of the scholars by the Rector and afterward by the Bishop chiefly on the Church Catechism, with results highly satisfactory to His Lordship, and reflecting certainly much credit on the Directors and Teachers of the Schools; the Bishop proceeded to an animated and encouraging address, simple in its style and abounding in the characteristic affectionateness of his warm-hearted manner. At the conclusion of the service, the pupils retired in procession to the school-house, whither they were followed by the Bishop and clergy, and where innocent refreshments had been provided of such generous quantity that baskets of broken fragments were gathered up, although "an immense multitude" that "trode one upon another" had eaten. A handsome cake, with the little flag before mentioned exhibiting the Bishop's arms planted in its centre, was set before His Lordship. At the close of the festivity, the children sang with much enthusiasm one of their favorite anthems; and the Bishop, being invited to let them depart with his blessing, said that he could not resist the impulse to add a few words more, which he did in his happy manner; and then with his blessing closed the animating festivities of this "last day of the feast."

On returning to the house of the Rector, the little boy, already noticed as the bearer of the Bishop's flag, we found waiting at the door, to present His Lordship as he should enter the house, with this memento of the day: with which the Bishop expressed himself as highly gratified, remarking that he had been anticipated in his intention to have asked for it.

The next day, Thursday, His Lordship left us by the "Vigilant" for St. Thomas, where he confirmed a hundred and twenty, making in all about 725 confirmed in this (Danish) colony within the year.

I might have mentioned, that among the candidates confirmed in my parish, were several Romanists, in fact about twenty, and *four individuals* from *three* different *families* of the Jewish nation, a nation "beloved for the fathers' sakes." Two of these converts are already engaged in the successful direction of Christian schools. The third is an elderly lady; and the fourth a young man, who was threatened for a reward of his conversion with banishment from his father's numerous family of twelve, but whose anxiety to profess his faith in "Him of whom Moses and the prophets had written," I found it difficult to restrain, until he should be able to give abundantly a "reason of the hope that was in him." I baptized him, in company with another adult, in the public congregation on *Whitsunday*—a day so peculiarly memorable to the "Israelite indeed," and so strikingly memorable to those who witnessed its present anniversary. Several members of the house of Israel witnessed the touching scene; one of whom I expect to baptize before many days, and of others I have reason to entertain good expectations for some future time. The young man baptized at Pentecost has also entered on a course of preparation for the useful work of publicly teaching in these Islands.

If my time had permitted, I could have extended the details of this letter to almost any length, and I am sure they would have been of a nature deeply interesting to all who pray and watch for the coming of Christ's kingdom. Perhaps in some hour of leisure, if it should ever come to me, you may hear from me again. I trust that what I have now written may be one strand more in the golden cord, that is, more than in former years, binding the Lord's people of different nations, and of distant though not different Churches, together in Christ.

I am, Rev. and Dear Sir, from this "*corner* of the vineyard," yours in Christ, F. S. M.

Calendar.

September.

21. St. Matthew the Apostle.—Ember Day.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York.—Fifteenth Sunday after Trinity, September 15th, instituted the Rev. Samuel L. Southard into the Rectorship of Calvary Church. Morning Prayer was read by the Rev. Smith Pyne, of the Diocese of Maryland; the keys of the Church presented to the new incumbent, in the name and behalf of the parish, by Mr. Charles Taylor, Senior Warden; and the Sermon preached by the Bishop.

Bishop Onderdonk's Appointments for Visitation.

Sixteenth Sunday after Trinity, September 22, A. M., Yonkers, *Westchester County*; 4 P. M., Tuckahoe.

Seventeenth Sunday after Trinity, and Feast of St. Michael and All Angels, September 29, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Bishop Onderdonk wishes to call the attention of the Clergy of the diocese to the following

Form of Parochial and Missionary Reports,

RECOMMENDED BY HIM.

Baptized...... Adults —
Children —
Total —
Confirmed..... [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]
Marriages.....
Funerals......
Communicants. Added, as new Communicants —
Removed into the parish —
Removed from the parish —
Died —
Present number —
Catechumens... [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]
Contributions... The Theological Education Fund of the Diocese —
For Diocesan Missions —
The Episcopal Fund —
The Diocesan Fund —
The Fund for Aged and Infirm Clergymen —
In the City of New York, The New York Protestant Episcopal City Mission Society —
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society —
The Protestant Episcopal Tract Society, New York —
The Genl. Theological Seminary —
The General Protestant Episcopal Sunday School Union —
The Board of Missions of the Protestant Episcopal Church in the United States —
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church —
[*Distinguishing as occasion requires.*]
Remarks....... [*Under this head let there be included, according to the Canon, all matters, other than those above specified, which may throw light on the state of the parish; especially,* The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the Holy Communion is administered;—The frequency with which children are instructed or examined in the Church Catechism by the minister, "openly in the Church;" and, The number of Catechists who aid the pastor in Sunday School or other catechetical instruction.

Attention is also asked to the following provisions:—

Extract from Canon VIII. of the General Convention of 1841.

"Every other clergyman, not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

Article IX. of the Rules and Regulations of the Missionary Committee of the Diocese of New York.

"No re-appointment of a missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made in his congregation, or each of his congregations, all the contributions required by the Canons, and unless he shall have made his annual report to the Bishop in the form set forth by him."

New York, September 7, 1844.—3t

Notices.

Diocesan Convention.

Notice is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the city of New York, on WEDNESDAY, THE TWENTY-FIFTH DAY OF SEPTEMBER, at TEN O'CLOCK in the morning. By order of the Bishop.

BENJAMIN I. HAIGHT, Sec'y.

New York, August 22, 1844.

In publishing the forgoing notice, it is made the duty of the Secretary by Canon I. § 5, to accompany it with a copy of section 4 of the same Canon, which is as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the Parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the church which he is appointed to represent."

☞ NOTICE is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen will be held on TUESDAY, September 24th, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

S. SEABURY, Sec'y.

N. B. By the revised laws of the Corporation the day of the Annual Meeting has been changed from the day after to the day next before the day of the meeting of the Annual Convention, agreeably to the above notice. August 31.

GENERAL THEOLOGICAL SEMINARY.—The stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St John's Chapel, in the city of New York, at 6 o'clock, P. M., on Monday, the 30th of September, 1844.

Sept. 14. E. Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. Andrew's Church, in the city of Philadelphia, on Thursday, the 3d of October next, at 5 o'clock, P. M.

Sept. 14. P. VAN PELT, Sec'y.

☞ TO CHURCHMEN.—The Reverend the Clergy and others visiting New York as Delegates to the Convention or for other purposes, will in future find a *Register* at this office, (161 Fulton street, opposite St. Paul's Church,) where they can enter their names, places of residence, where stopping in the city, &c., so that their friends may be able to find them while here.

Sept. 21.

NOTICE.—The Anniversary Celebration of the "Protestant Episcopal Tract Society," "New York Bible and Common Prayer Book Society," and "The Committee of the Convention of the Diocese of New York, for Propagating the Gospel within the same," will be held at St. Paul's Chapel, on Wednesday evening next, the 25th instant, at 7½ o'clock. A collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society." *The liberal bounty of Episcopalians is earnestly solicited on this occasion.*

THOS. C. BUTLER,
Sept. 21. Ch'n of the Joint Com. of Arrangem'ts.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A Special Meeting of the Board of Managers will be held at the Sunday School Room of St. John's Chapel on Tuesday afternoon next, the 24th inst., at 4 o'clock, to receive the Annual Report prepared by the Committee.

Sept. 21. WM. H. BELL, Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A Special Meeting of the Board of Trustees will be held at the Sunday School Room of St. John's Chapel on Tuesday afternoon next, the 24th inst, at 4½ o'clock, to receive the Annual Report prepared by the Committee.

Sept. 21. DAVID HUBBELL HOYT, Rec. Sec'y.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—The Triennial Meeting of the Sunday School Union will be held in the City of Philadelphia, during the sitting of the General Convention:—the time and place to be determined by the Board of Managers.

The Board of Managers will meet in the Library of St. Peter's Church, Philadelphia, on Wednesday, October 2d, at 5 o'clock, P. M.

Sept. 21. ANTHONY TEN BROECK, Sec'y.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free.* This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. s21

NEW EPISCOPAL FREE CHURCH.—The large room corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 4th inst., has received the following contributions:

From St Ann's ch, Fishkill Landing, $17 75; Female Missionary Society of Trinity ch, Washington City, $30; Christ ch, Alexandria, D C, $10; St John's ch, Bellefonte, Pa, $5 06; a lady of the same parish, "as due the cause," $5; Domestic missions, from H S H, $2; St Paul's, Charleston, S C, per N R Middleton, Esq, $96; Domestic Missions, from E R, $100; St Paul's parish, Hagerstown, Md, $30; St Andrew's ch, Harlem, N Y, $9 21; monthly collection, St Stephen's ch, N Y, $18 50; offerings of St John's ch, Stamford, Conn, per Rev A Todd, $17. Total, $340 52.

THOMAS N. STANFORD, Treasurer,
September 18, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Rev William Walton, annual, $2; St John's ch, Monticello, Rev Edward K Fowler, $2; St Stephen's ch Sunday school, Rev J H Price, for Prayer-books, $4 80; St Andrew's ch, Rev Richard M Abercrombie, $4 35; Church of Redemption, Rev Isaac Pardee, rector, $2; St Paul's ch, Troy, Rev R B Van Kleeck, rector, $25; St Michael's ch, Rev Wm Richmond, $9 75. Total amount, $49 90.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 18, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev William Walton, annual. $1; St Andrew's ch, Rev R M Abercrombie, $3 08; St Paul's ch, Troy, Rev R B Van Kleeck, $20. Total amount, $24 08.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, September 18, 1844.

FLOATING CHURCH OF OUR SAVIOUR FOR SEAMEN.—Received from St Stephen's ch, Rev J H Price, rector, towards payment for the Organ, $5.

THOMAS C. BUTLER,
Church Depository, 20 John street.
September 18, 1844.

PAROCHIAL SCHOOL, GALVESTON, TEXAS.—The acknowledgment in the last Churchman from the Church at M. A., should have been $21 45. The subscriber has since the pleasure to advise the receipt of $50, from William Appleton, Esq, Boston.

B. EATON, Missionary, Galveston.
September 18, 1844.

NASHOTAH MISSION.—The undersigned gratefully acknowledges the receipt of a second box of books, presented the Library of the Mission. Twenty-one volumes from the Rev. John Dowdney. Burkett's Commentary, from the Rev. J. H. Price. A late work of Beaven, from Rev. J. H. Hobart; and a few books from the firm of Stanford & Swords. Also sixteen volumes of Church Divinity, bought by Thomas N. Stanford, Esq, with money sent him for this purpose. At the same time, a beautiful and full Communion Service of silver, from St John's Chapel, New York, through the hands of Rev. J. H. Hobart. Also a large and substantial Parish Register, from Wm H Aspinwall, Esq, New York.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 5th Sept., 1844.

The undersigned acknowledges with many thanks the receipt of a set of Communion Plate, from the Rev. R. M. Abercrombie, through Mrs. Le Roy, a present from St Andrew's Church to St Simon's Church, New York. C. F. CRUSE,
Sept. 18, 1844. Rector of St. Simon's.

Bartlett & Welford's Theological Catalogue.

TO CLERGYMEN, STUDENTS, &c.—BARTLETT & WELFORD, Booksellers and Importers, 7 Astor House, Broadway, have just issued a Catalogue of an Extensive Collection of *Theological Books, Ancient and Modern*, including English and Foreign Editions, Oxford Press Books, &c, forming a choice selection of Rare and Standard Works in Theology and Divinity; Biblical Literature, Ecclesiastical History, Writings of the Old English Divines,—now for sale at the *very low prices affixed to each article*, for cash,—at their Antiquarian Bookstore and Repository for Standard Literature, 7 Astor House, Broadway.

May be had gratis on application, or will be forwarded to any part of the country.

☞ Orders for Public Libraries, Colleges, &c. for the importation of Foreign Books from England, France, and Germany, respectfully solicited and executed with punctuality and despatch. Sept. 21—4t

RARE BOOKS.

THE Subscriber would respectfully inform the Clergy and others, that he has on hand a valuable collection of Sermons by some of the most eminent divines. The subjects treated on are of a varied and deeply interesting character. Also, Travels in various countries in Europe—together with numerous pamphlets, lectures, &c. on topics of interest to persons of taste and piety. The opportunity is one which all persons, particularly ministers and students, would do well to improve. For sale, very cheap, by

JAMES A. SPARKS,
Sept. 21 161 Fulton street.

OLD DIVINITY BOOKS.

STANFORD & SWORDS, No. 139 Brodaway, inform the Clergy that they have just received from London a quantity of Old Works in Theology; among which are the Sermons of many celebrated divines of the Church of England, and the works of Leslie, Bragge, Bull, Hammond, Samuel Clarke, Stackhouse, Blackall, Bishop Watson, Bishop Newton, and many others, all which are offered at a small advance from cost. Sept. 21.

JUST PUBLISHED.

DEVOTIONS FOR THE SICK ROOM, and for Times of Trouble. Compiled from Ancient Liturgies and writings of holy men. From the first London Edition. With alterations and additions by Rev. Wm. Berrian, D.D., Rector of Trinity Church, New York. Price 62½ cents. J. A. SPARKS,
Churchman's Bookstore. 161 Fulton st.
Sept. 21. opposite St. Paul's.

PRAYER BOOKS, &c.

STANFORD & SWORDS, 139 Broadway, have a fresh and most complete stock of the Book of Common Prayer of every size and description of binding, some of small size having large and clear type, which they offer at wholesale and retail, as low as they can be furnisfied at any store in the city. Also, a large number of new religious works and books for children. Sept. 21.

REV. MR. SOUTHGATE'S NEW WORK.

Will be published immediately.

AN Account of a Recent Visit to the Syrian Church of Mesopotamia, by the Rev. Horatio Southgate.

The above work will comprise about 300 pages, 12mo., and will be issued at a cheap rate.

Also, will be published immediately, Bishop Ives's New Work, entitled "The Apostles' Doctrine of Fellowship." Five Sermons preached in the principal Churches of his Diocese during his Spring Visitation in 1844. In one elegant volume, 16mo.

D. APPLETON & CO,
Sept. 21—2tis Publishers, 200 Broadway.

ORGANS.—W. H. DAVIS & FERRIS respectfully inform the public that they have removed their Manufactory to 293 Bowery, where they are prepared to furnish Organs of any description on as liberal terms as any other establishment in this city; and pledge themselves that all Organs entrusted to them shall give entire satisfaction. Those who may be in want of Organs are requested to call and examine one they have now ready, containing 20 stops, two setts of keys from GG to F Alt, with pedals; the case is in full Corinthian style, 16 feet high, 12 feet front, and 8 feet deep.

Also, 1 Gothic Organ, 7 stops, open, and stop Diapason, principal, fifteenth, dulcano, flute and trumpet, with pedals; the four last named stops in swell, mettle pipes in front. Those who may wish to purchase will find this an eligible opportunity, as the terms will be accommodated.

☞ All communications addressed to W. D. & F. will receive immediate attention. Sept. 21—3m

A LADY, a Communicant of the Church, wishes to engage as Governess in a family, or to take charge of a School. With regard to faithfulness, experience and success, she will refer to her former Patrons. Address "T. C. I." office of the Chetchman.
Sept. 21—2t

From the Edinburgh Family Gazette.

On the Administration of Baptism according to the Rule of the Church.—No. 1.

When we consider the dignity and the importance of the Sacrament of Holy Baptism, and the character of the gifts which are thereby conveyed to the descendants of Adam, who are by nature children of wrath, these things surely suggest the necessity of bringing to the celebration of the Sacrament in question much solemnity of feeling, and an *awful* sense of those heavenly blessings which are therein dispensed. But while this is too obvious to require any argument to enforce it, it is truly melancholy to observe, that very many persons seem to look upon the Baptism of their children, as if it were a fitting occasion on which to call together their friends in private, to laugh and be merry in every way consistent with the preservation of what they call moral decency. The admission of their offspring into the Kingdom of God on earth, by Christ's own ordinance, is celebrated with song and dance,—with sounds of revelry and mirth; and the religious service of the day is apt to be altogether profaned by the untoward scenes by which it is followed up. Now, we trust that every true Churchman will be ready to protest against the exhibition of levity at such a solemn time, and must be anxious to see every provision of the Church carried into effect, which is likely to promote a reverential celebration of the Sacrament. Let us inquire, then, whether there are not certain matters ruled by the Church, the due observance of which must be attended by the happiest consequences.

And first of all, the proper time and place for the admission of new members into the Church, are expressly pointed out in the Rubrics which precede the offices for the ministration of Baptism. These Rubrics are as follow:—

"¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holydays, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also, because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) children may be baptized upon any other day."

"¶ When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the Curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the Curate by his discretion shall appoint. And the Priest coming to the font, (which is then to be filled with pure water,) and standing there, shall say," &c.

Again:—

"¶ The Curates of every parish, also, shall warn them, (i. e. the people,) that without great cause and necessity, they procure not their children to be baptized at home in their houses."

Again:—

"¶ When any such persons as are of riper years are to be baptized, and if they shall be found fit, then the godfathers and godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the font, immediately after the second lesson, either at morning or evening prayer, as the Curate in his discretion shall think fit."

In addition to these Rubrics, we may also refer to the seventeenth Canon of the Scottish Church, which commences thus:—

"As the Sacrament of Baptism is to be considered a public act, it ought, unless unavoidable circumstances prevent it, to be administered in a place of public worship. Parents, therefore, ought to be admonished of the propriety of bringing their children to be baptized to the place where they usually assemble for divine service," &c. &c.

Now, it is really difficult to see what objections can, *with any propriety*, be started against these most wholesome and excellent provisions, which are recommended not only by the reason of the thing, but also by the wisdom of the Church. The House of God is beyond all doubt the proper place for the reception of new members into the family of heaven; and if the Sacrament of Holy Baptism be any thing beyond a mere external ceremony, the prayers of the faithful are surely much to be desired on such an occasion. No one can gainsay this. And yet, strange to say, the practice of baptizing in the presence of the congregation has almost fallen into disuetude among us. What is the meaning of such a state of things? Are people ashamed of their Christianity, that they thus refrain from dedicating their children to the Lord in public, in His house, before the solemn assembly of the saints? If so, they would do well to recollect those passages of Holy Scripture which speak of condemnation as the reward of such conduct. Are there some amongst us who do not consider it *genteel* to have their children carried to church, and whose feelings would be, to a certain degree, pained, were their little ones to receive the washing of regeneration along with the offspring of the poor? If so, they have much need to be reminded that God is no respecter of persons; and that whatever distinctions may exist in the world by God's ordinance, those distinctions may not be carried into the Sanctuary, consistently with the preservation of a pure faith and a Christian demeanor.

Let us now attend to the various advantages connected with an observance of the rules above sanctioned by the Church.

In the first place, obedience to what our branch of the Church directs, simply because she has directed it, is an important point of practical Christian duty. It belongs to her to regulate all such matters as the one in question by Canons and Rubrics; and it shows but little reverence, on the part of her members, to set those Canons and Rubrics at nought. Whatever personal conceit or prejudice may suggest to the contrary, we may depend upon it, that all her authoritative arrangements are far wiser, and better adapted for the purpose for which they are intended, than any which private individuals substitute in their stead from day to day. But whether wiser or not, her *positive* institutions and orders are just as binding upon us *as* matters of perpetual moral obligation, unless they happen to be *clearly* at variance with the Word of God, as interpreted by the Catholic Church from the beginning. If it be maintained that *the State* may bind the conscience of subjects, as to civil matters in themselves indifferent, by the passing of *positive* laws; surely *the Church* may do the same thing in questions ecclesiastical.

But it is to be remarked in the second place, that every view which can be taken of public Baptism in the presence of the congregation, militates in favor of its propriety and advantages. Are parents about to dedicate a child to the service of the Holy Trinity? If so, what place is so well adapted for the performance of such an act as the Temple of the Lord? Is a child about to be received into the household of faith? If so, what place so appropriate as that where the faithful are assembled? Does a child when brought to the font receive great and heavenly gifts through its healing waters? If so, surely the prayers of the assembled congregation, which at all times avail much, may here draw down a double portion of divine blessing?

In the third place, the celebration of Baptism in public, according to the rule of the Church, insures the absence of all levity of conduct in immediate connexion with that solemn office. The minds of the parties concerned are attuned to the sacred work in which they are engaged, and are preserved in a reverential condition by the time, the place, and the circumstances which precede and follow; and no more useful means can be devised on the part of the Church towards a devout and pious observance of the Holy Sacrament to which the present remarks relate.

In the fourth place, the public celebration of Baptism is calculated to produce the happiest effects on the minds of the congregation at large. It brings before them the doctrine of the Church on the subject of Regeneration in the most impressive and forcible manner,—teaching them that, in the initiatory Sacrament of the Gospel, they have already been born anew of water and of the Holy Ghost; and reminding them, at the same time, of the responsibilities which the Baptismal Covenant implies, if they are to hold fast the crown which they have received.

Looking, then, to all these circumstances, we hope the time is at no great distance when members of the Church will require no exhortation to bring their children to the font in public. The smallest reflection will show them that, by acting in this way, they are obeying the Church,—they are doing what must procure the greatest amount of blessing to their offspring,—they are reverencing the Holy Sacrament itself,—they are performing an useful service to their brethren; and any one of these considerations ought ever to form a sufficient motive of action to true and consistent Churchmen.

(*To be Continued.*)

From the Montreal Herald, August 17.

Visit of the Bishop of Montreal to the Red River Settlement.

The Lord Bishop of Montreal returned on Wednesday evening, the 14th inst., to Lachine, from the Red River, in the special canoe provided for his journey, accompanied by the Rev. P. J. Maning, his acting chaplain, and his Lordship's servant, having been absent since the 16th of May, on which day he embarked from the same place. His Lordship passed three Sundays at the Red River, and eighteen days in all in that settlement, during the whole of which he was closely engaged in duties at different churches.

His visit has been of the most interesting description, and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labors of the Church missionaries in that quarter. There are four good churches under their charge, some of which, however, afford very insufficient accommodation for the congregations. One of these is purely Indian, the others are composed of whites and half-breeds with a sprinkling of Indians—the half-breeds greatly predominating. His Lordship confirmed at the Red River 846 persons, and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the congregations were unavoidably absent on the buffalo plains with their families, (it being hunting season,) and other men were away with the boats sent to York and Moose Factory in Hudson's Bay. The whole protestant population is rather above two thousand souls; deducting the very large number of persons under the required age, those whom the clergy from other reasons did not bring forward, and some few who had been confirmed in Europe, it will be seen at a glance how *very* few are the individuals who were not inclined to seek confirmation at the hands of the Church.

His Lordship was also occupied in the examination and ordination of two gentlemen on the spot; the Rev. A. Cowley, who was admitted to Priests' orders, and Mr. J. Macallum, M. A., in charge of a respectable school established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstance of his case, was admitted on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded since the Bishop's departure to a mission at the Manitoba Lake. There remain still three clergymen at the Red River, one of whom is chaplain to the company. A fifth clergyman of the Church of England has probably by this time arrived within the territory who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest towards the evangelization of the same quarter, will shortly be brought to their termination, and that a sixth will then be added, together with an additional school. The Day and Sunday Schools already established, are flourishing and have produced the happiest fruits. But there is an immense field open, calling for the extended efforts of the Church and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the Episcopal ministrations to the territory by other means than the flying visits, which must at best be *few and far between*, of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interposed, while his own Diocese amply fills his hands.

The Bishop has had reason in every instance to acknowledge the marked attention and kind hospitality of the gentlemen at the Company's posts to whom he carried a letter from the Governor, Sir George Simpson. His lordship, during his stay at the Red River, divided his time chiefly between the Upper and Lower Forts, where he was the guest of the gentlemen in charge. The arrangements were also excellent which were made at Lachine for his conveyance; and to all the functionaries connected with the Company, from the Governor downwards, he is under much obligation for their attention to his comfort and kindness towards himself.

Addresses were presented to him upon his leaving the settlement, from the clergy, from the Protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, and was prepared among themselves.

His Lordship proceeded from Lachine at once to Upper Canada, to join some members of his family, with whom it is expected that he will return in a few days to Quebec.

Address to the Bishop of Montreal from the Clergy of the Red River Settlement.

To the Rt. Rev. the Lord Bishop of Montreal:

We the undersigned Clergy of Red River Settlement, in the territory of the Honorable Hudson's Bay Company, beg leave respectfully to address your Lordship, on the interesting occasion of your visit to this remote Station.

We feel utterly unable to give adequate expression to those feelings of respect and gratitude which we owe to your Lordship, for the inestimable benefits conferred upon our respective flocks by your Lordship's Episcopal ministrations. Nor can we forget the obligations we are individually laid under, by the many acts of personal kindness which we have received from your Lordship during your short stay among us.

We must further beg leave to assure your Lordship that we consider the Church generally, but particularly the Church Missionary Society, owes a large debt of gratitude to your Lordship for your visit to this country.

When we take into consideration the vast extent of your Lordship's own diocese, our isolated situation and the peculiar difficulties and hardships of the journey from Quebec to this place, we feel it utterly impossible to express sufficiently our thankfulness for the favor conferred upon us by your Lordship.

We are here situated at a distance of 2000 miles from Quebec, your Lordship's place of residence. For 1800 miles of this distance your Lordship's conveyance has been the birch-rind canoe, your couch the lap of mother earth, and your only shelter a tent. Like St. Paul, your Lordship had to encounter not only perils of waters, but also perils in the wilderness. After traversing the queen of lakes from the eastern to the western extremity, your have had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey.

The self-denying zeal which stimulated, and the persevering industry which accomplished this pious, noble, and arduous enterprise entitle your Lordship to our warmest acknowledgments of gratitude.

We cannot look back upon the short period your Lordship has been here without experiencing the most lively emotions of pleasure. Neither can we anticipate the time when your Lordship shall leave us, without a corresponding feeling of regret;—a regret not a little augmented by a fear, lest the numerous duties of your Lordship's own diocese should not permit you to favor us with another visit.

We humbly trust, however, that the present visit of your Lordship, may, under God, be instrumental in obtaining for us a Bishop of our own, without which we never can expect to accomplish much towards the civilizing and evangelizing of this immense territory.

In taking leave of your Lordship, we must once more in our own name, and in that of our respective congregations, express our deep sense of the value of your Lordship's services, not only in affording us the benefit of your advice and counsel, but in ordaining for us one deacon and two priests, and also in confirming 846 persons. We can only pray that the Divine blessing may so rest upon these ministrations that your Lordship's labor may not be in vain, nor your strength have been spent for naught.

It is our earnest prayer to Almighty God, that He may for the sake of His Son Jesus Christ, preserve your Lordship from every danger, and grant you a prosperous voyage, that you may return in health and safety to your family, and to the people of that extensive Diocese over which Divine Providence has appointed you. And we moreover pray that the work of our Divine Master may prosper in your Lordship's hands, so that many may be your crown of rejoicing at the coming of our Lord Jesus Christ.

William Cockran, Chaplain.
John Smithurst, Miss'y, Indian Settlement.
John McAllum, Assistant Chaplain.
Abraham Cowley, Miss'y, Red River Sett't.

From the Protestant Inhabitants of the Red River Settlement

To the Rt. Rev. Father in God, The Lord Bishop of Montreal.

May it please your Lordship:—

The Protestant Inhabitants of this Settlement, deeply impressed with your Lordship's benevolent and Christian love, in having undergone so long and tedious a journey in order to promote their spiritual and eternal welfare; and duly appreciating your pious admonitions and pastoral endeavors to lead them and their children into the paths of righteousness, most humbly and reverently beg your acceptance of their heartfelt gratitude for your condescending goodness; and fervently pray, that He, who hath mercifully conducted you in safety to this place, may continue his Divine protection until your safe return to Montreal; and that every Divine blessing, spiritual and temporal, may attend you during your existence on earth.

James Bird, James Sutherland, J. P. Pruden, John Charles, Robert Clouston, Thomas Thomas, William Thomas, John Vincent, John Pritchard—*Deputies from the Protestant Inhabitants.*

From the Indian Congregation at the Indian Settlement, Red River.—(Translation.)

Our Chief Praying Father from Montreal:—

We the Cree and Ogibwa Indians, the praying people of the English Church, wish to say a few words to our Chief Praying Father. We thank you Father for having come this long way to visit us. Our Praying Father, (Mr. Smithurst,) told us that you intended to come two years since, but that you were taken very sick and could not. We are now, however, glad in our hearts that you are come, and we thank God for sending you. We shall try to do according to your instructions, being assisted by the Holy Spirit. We thank the English people across the sea for sending to us a Praying Father, and also for providing us a school-master. You see, Father, that most of our children can read the word of God. We now live very comfortable, and we thank the good good English people in English country, for this. If they had not pitied us, we should have been still heathens. We pray every day for our great Mother, the Lady Chief Victoria, and also for her relations, (the Royal Family.) We also pray for our Chief Praying Fathers the Bishops, and for our praying Fathers, the Priests and Deacons of the Church. We hope, Father, that God will take you safe back to your home, and we pray to him to bless you for the sake of Jesus Christ our Lord.

Signed on behalf of the Indians, by me,
Henry Prince,
Acting for my Father Peekwahis, Chief of the Red River Indians.

The circumstances under which these kind addresses were presented, did not afford opportunity to the Bishop to be prepared with his answers, but he made such suitable acknowledgments as occurred to him at the moment; and to the clergy he said in substance, that it was impossible to receive otherwise than with gratification and thankfulness, such expressions of their feelings upon the occasion of his visit;—but his only difficulty proceeded from a strong sense of the disproportion subsisting between their estimate of his endeavors, and his own consciousness of the real imperfections attaching to these;—that, with reference to any personal kindnesses interchanged, he was very plainly, and very deeply too, their debtor;—that the interest which had been excited in his breast by what he had witnessed in the territory of the fruit of their labors and of the demand for extended operations on the part of the Church, was warmer and more lively than he well knew how to express;—that no feeble efforts of his own shall be wanting to draw the attention of the friends of the Church at home to the subject;—that he hoped they would soon see better times and fervently responded to their wish for the establishment of a resident Bishop; that this hope was encouraged by the new day which, through the goodness of God upon whom they must depend in faith, had already opened upon the Church throughout the empire; and finally that, although he could not fail to be sensible how exceedingly his brethren had magnified the labors and hardships which he had encountered in making the visit (in which article they had quite put him to the blush) and not less, perhaps, the services which he had been graciously permitted to render upon the spot, yet he could not quarrel with that kind partiality, to which any such heightened statements must be ascribed. His Lordship then commended them to the blessing and grace of God through Jesus Christ.

Copyright of Sermons.

A practice has recently arisen of taking down in short-hand the sermons of first-rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the person by whom the short-hand writer is employed. We are asked whether the preacher can check such a practice by any proceedings in the courts of law or equity? In other words, whether such an act as we have mentioned amounts to an act of piracy?

The two main principles upon which copyright depends are these—1st, that it is originally a species of property; 2nd, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, is the fruit of a man's own labor; that, up to the time of delivery, it is his own property, and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon.

The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure, and improvement. For the same objects he may reduce the whole into writing; but it does not therefore follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, to persuade his congregation to be zealous in discharge of it, but not to make them a present of an essay which they may publish with a profit.—*Law Magazine.*

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The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent:* being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M.A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent.* In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

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"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

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REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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The course of instruction embraces the Classics, Mathematics, and Modern Languages; and is designed to prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. Y.; Rev. Dr. J. C. Rudd, D. D.; the Rev. F. A. Proal, D. D., the Rev. George Leeds, Utica; The Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform the public that they have removed their School to 72 Murray street.

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A separate class will be formed for young ladies.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—for the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for Music.

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April 6, 1844.—yly

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References.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq. George T. Strong, Esq. Aug. 17.

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